7

BULDANA

17274



Bemrose, Collo., Derby.

TEMPLES AND GHAT ABOVE LAKE, LONAR.

CENTRAL PROVINCES DISTRICT GAZETTEERS

BULDANA DISTRICT

VOLUME A

DESCRIPTIVE

EDITED BY A. E. NELSON, I.C.S.

CALCUTTA
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1910

PREFATORY NOTE.

The Tāluk Reports of the original settlement were written by Major Anderson (Malkāpur and Khāmgaon) and by Captain Elphinstone (Jalgaon, Mehkar and Chikhli), and those of the revision settlement by Mr. F. W. Francis. The old Berār Gazetteer (1870) by Sir A. C. Lyall is a work of permanent value, and quotations from it have been freely inserted in this Volume. Large extracts have also been taken from Mr. E. J. Kitts' Census Report of 1881, which is still the main authority for the castes and religion of Berār. Part of Chapter I and a few of the articles in the Appendix have been written by Mr. Wilson, I.C.S. Mr. Fermor of the Geological Survey is responsible for the articles on Geology and Minerals. Chapter II, History and Archæology, is the work of Major Haig. The Sections on Botany, Wild Animals and Forests are based entirely on notes supplied by Mr. Shrinivāsulu Naidu, Divisional Forest Officer. The Chapter on Agriculture is from the pen of Mr. Clouston, Deputy-Director of Agriculture. Mr. Currie, Deputy Commissioner, has contributed the Chapter on General Administration (IX) and has also read the whole book through in proof. The Editor is also indebted for information on various subjects to Mr. Dāmle, Pleader of Buldāna, and Mr. L. G. Deshpānde, Extra Assistant Commissioner. Mr. Hīra Lāl, Assistant Superintendent of Gazetteer, has given much assistance in the compilation of the Volume.

A. E. N.

NAGPUR:
30th June, 1909.

BULDANA DISTRICT GAZETTEER.

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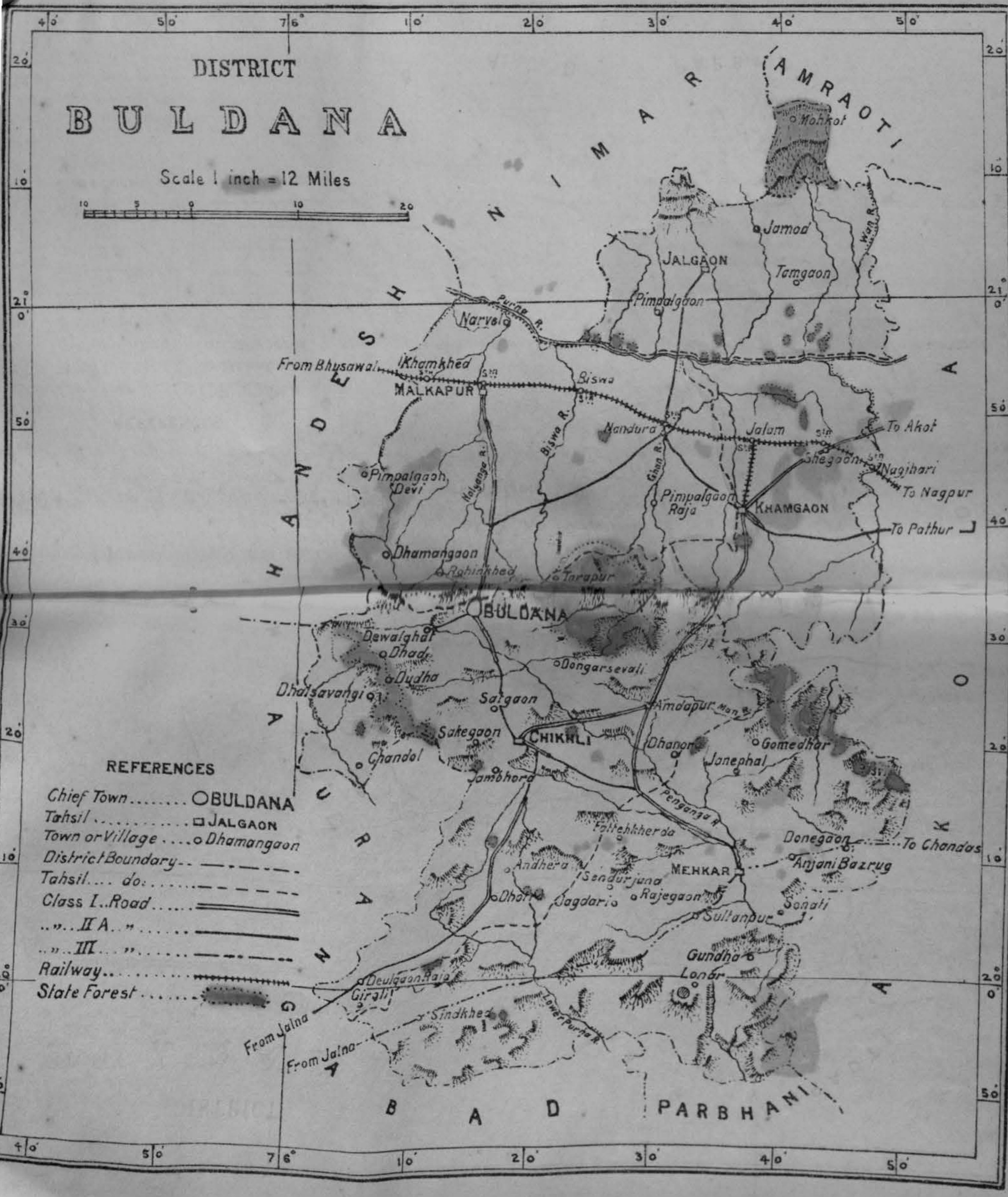
Chapter VII.—FAMINE.

List of Deputy Commissioners who have held charge of the Buldāna District, with the dates of their periods of office.

		Names.	Period.	
			From	To
North Berār	1.	Mr. T. H. Bullock ..	1853	13-9-1857
	2.	Captain Meadows Taylor	14-9-1857	End of Feb., 1858
		Mr. T. H. Bullock ..	End of Feb. 1858	End of Dec., 1858
	3.	Captain J. G. Hamilton	Jan. 1859	..
	4.	Lieut. J. G. Bell ..	1861	..
	5.	Captain J. Stubbs ..	1862	20-5-1864
	4.	Captain J. G. Bell ..	21-5-1864	1866
	6.	Major J. Allardyce ..	Jan. 1867	27-3-1868
	7.	Mr. C. Hordern ..	28-3-1868	27-3-1869
	8.	Mr. Taj-ud-din Husain	28-3-1869	5-4-1669
	9.	Captain H. C. Menzies	6-4-1869	31-7-1869
	10.	Captain K. J. L. Mackenzie	1-8-1869	21-1-1870
		Major J. Allardyce ..	22-1-1870	9-3-1872
	11.	Mr. A. Elliott	10-3-1872	11-3-1872
	12.	Captain A. Farrer ..	12-3-1872	7-4-1872
	13.	Captain R. Bullock ..	8-4-1872	6-11-1872
	14.	Major R. H. Hudleston	7-11-1872	17-4-1876
	15.	Lieut.-Col. J. T. Bushby	18-4-1876	25-4-1879
	16.	Major R. S. Thompson ..	26-4-1879	25-7-1879
		Lieut.-Col. J. T. Bushby	26-7-1879	24-9-1880
		Major R. S. Thompson ..	25-9-1880	6-10-1880
	17.	Mr. A. J. Dunlop ..	7-10-1880	31-12-1880
		Lieut.-Col. J. T. Bushby	1-1-1881	29-3-1881
	18.	Mr. H. B. Knowlys ..	30-3-1881	6-7-1881
		Lieut.-Col. J. T. Bushby	7-7-1881	11-9-1881
		Mr. H. B. Knowlys ..	12-9-1881	24-10-1881
	19.	Lieut.-Col. D. W. Laughton	25-10-1881	23-12-1881
		Lieut.-Col. J. T. Bushby	24-12-1881	31-12-1881
		Lieut.-Col. D. W. Laughton	1-1-1882	6-4-1882
		Colonel H. C. Menzies ..	7-4-1882	6-11-1884
		Major R. S. Thompson ..	7-11-1884	16-11-1884

	Names.	Period. From	Period. To
	Colonel H. C. Menzies ..	17-11-1884	19-6-1885
20.	Lieut.-Col. J. FitzGerald	20-6-1885	3-10-1885
	Colonel H. C. Menzies ..	4-10-1885	21-6-1886
21.	Mr. H. S. Nicholetts ..	22-6-1886	20-8-1886
22.	Lieut.-Col. H. C. A. Szczepanski	21-8-1886	17-11-1886
	Lieut.-Col. R. S. Thompson	18-11-1886	7-4-1887
23.	Mr. R. Obbard, I.C.S. ..	8-4-1887	22-9-1887
	Mr. H. S. Nicholetts ..	23-9-1887	26-11-1888
	Col. H. C. A. Szczepanski	27-11-1888	4-2-1889
	Mr. R. Obbard, I.C.S. ..	5-2-1889	19-2-1889
	Col. H. C. A. Szczepanski..	20-2-1889	2-8-1889
24.	Mr. Muhammad Yasin Khan	3-8-1889	4-11-1889
	Col. H. C. A. Szczepanski..	5-11-1889	15-11-1889
	Mr. Muhammad Yasin Khan	16-11-1889	19-12-1889
	Col. H. C. A. Szczepanski..	20-12-1889	21-5-1891
	Mr. Muhammad Yasin Khan	22-5-1891	14-6-1891
	Col. H. C. A. Szczepanski	15-6-1891	4-6-1892
25.	Kumar Shri Harbhamji Rawaji	5-6-1892	5-7-1892
	Col. H. C. A. Szczepanski..	6-7-1892	19-3-1893
26.	Col. E. J. Gunthorpe ..	20-3-1893	30-11-1893
	Col. H. C. A. Szczepanski..	1-12-1893	14-4-1894
	Kumar Shri Harbhamji Rawaji	15-4-1894	14-6-1894
	Col. H. C. A. Szczepanski	15-6-1894	23-8-1894
27.	Mr. H. Godwin-Austen	24-8-1894	24-12-1894
28.	Major W. Hastings ..	25-12-1894	21-9-1895
29.	Lieut. D. O. Morris ..	22-9-1895	21-10-1895
30.	Mr. F. W. A. Prideaux..	22-10-1895	8-12-1895

Names.	Period.	
	From	To
31. Captain R. P. Colomb ..	9-12-1895	31-3-1898
Mr. H. Godwin-Austen ..	1-4-1898	14-7-1898
32. Mr. Rustomji Faridoonji	15-7-1898	16-10-1898
Mr. H. Godwin-Austen	17-10-1898	22-7-1900
Major R. P. Colomb ..	23-7-1900	9-7-1901
Mr. Rustomji Faridoonji	10-7-1901	3-9-1902
33. Munshi Aziz-ud-din ..	4-9-1902	18-9-1902
Mr. Rustomji Faridoonji	19-9-1902	15-3-1903
34. Captain T. C. Plowden ..	16-3-1903	1-4-1903
Kumar Shri Harbhamji Rawaji	2-4-1903	31-8-1905
35. Major R. P. Horsbrugh	1-9-1905	13-3-1906
36. Mr. B. Clay	14-3-1906	15-11-1906
37. Mr. F. L. Crawford ..	16-11-1906	25-5-1907
Lieut.-Col. R. P. Colomb	26-5-1907	7-11-1908
38. Mr. A. C. Currie ..	8-11-1908	..



DISTRICT
BULDANA
Scale 1 inch = 12 Miles
NIMAR
AMRAOTI
KHANDESH
AURANGABAD
PARBHANI
AKOLA
Mohkot
Jamod
Wan R.
JALGAON
Tamgaon
Pimpalgaon
Purna R.
Narvel
From Bhusawal
Khamkhed
MALKAPUR
Biswa
Biswa R.
Nandura
Jalam
To Akot
Shegaon
Nagjhari
To Nagpur
Pimpalgaon Devi
Nalganga R.
Ghan R.
Pimpalgaon Raja
KHAMGAON
To Pathur
Dhamangaon
Rohinkhed
Tarapur
BULDANA
Dewalghat
Dhad
Dudha
Dhalsavangi
Dongarsevali
Satgaon
Amdapur
Man R.
Sakegaon
CHIKHLI
Dhanora
Gomedhar
Chandol
Jambhora
Janephal
Penganga R.
Fattehkherda
Donegaon
To Chandas
Andhera
Sendurjuna
MEHKAR
Anjani Bazrug
Dhad
Jagdari
Rajegaon
Sonati
Sultanpur
Gundha
Lonar
Deulgaon Raja
Girali
Sindkhed
Lower Purna R.
From Jalna
From Jalna
REFERENCES
Chief Town .... BULDANA
Tahsil .... JALGAON
Town or Village .... Dhamangaon
District Boundary
Tahsil.... do.
Class I..Road
.. " .. II A.. "
.. " .. III ... "
Railway
State Forest

BULDANA DISTRICT.

CHAPTER I.

GENERAL DESCRIPTION.

BOUNDARIES AND PHYSICAL FEATURES.

Extent and boundaries.

1. The District of Buldāna, as at present constituted, lies between 19° 51′ and 21° 17′ N. and 76° 49′ and 75° 57′ E. and covers an area of 3662 square miles, thus being the seventeenth in point of size among the Districts of the Central Provinces and Berār. After the cession in 1853 the three tāluks of Mehkar, Chikhlī and Malkāpur formed part of what was known as the West Berār District; in 1864, however, they became an independent charge known as the South-West Berār District, a clumsy designation which was changed in the following year to the Mehkar District. In 1867 Buldāna was selected as the headquarters of the District to which it henceforth gave its name. In August 1905, subsequent to the amalgamation of Berār with the Central Provinces, the District was increased by the addition from the Akolā District of the two tāluks of Khāmgaon and Jalgaon. The District is bounded on the north by the Districts of East Khāndesh and Nimār, on the east by Akolā, on the south by the dominions of His Highness the Nizām, and on the west by the dominions of His Highness the Nizām and East Khāndesh. Of the five tāluks now forming the District Chikhlī lies in the centre, Mekhar to the south, Malkāpur

to the north, and Jalgaon and Khāmgaon to the north-east. The tāluks of Mehkar and Chikhlī lie on the plateau known as the Bālāghāt while Malkāpur, Khāmgaon and Jalgaon are in the Pāyanghāt below, so that there are thus two natural subdivisions of the District, which correspond closely with the administrative subdivisions. The dividing line, running almost due east and west, lies about two miles to the north of Buldāna town which is pleasantly situated at an elevation of 2190 feet. From the edge of the plateau near Buldāna the tāluks of the valley lie spread out as on a map while the hazy blue outlines of the spurs of the Sātpurā known as the Gāwīlgarh hills bound the horizon to the north. The plateau falls away abruptly into the valley and the edge is intersected by numerous deep ravines, the slopes of which are covered with scrub-jungle.

Bālāghāt.

2. Above the Ghāts the general slope of the country is from north to south, towards the dominions of His Highness the Nizām. The landscape is of varied character, fertile villages alternating with bare hill-sides and downs, and here and there steep ridges and deep ravines. Most of the village sites lie in the valleys amidst rich cultivation, though there are occasional high-lying villages on poor soil, their fields scattered among patches of jungle. A ridge of low hills, bare and arid, running from north-west to south-east through the Bālāghāt forms the watershed of the two valleys of the Pengangā and Lower Pūrna, so that this part of the District is again roughly divided into two natural subdivisions. These two rivers with their numerous tributaries afford during the greater part of the year an abundant water-supply, but during the hot weather they dwindle into a mere series of unconnected pools. In the valleys water is found near the surface, and numerous wells furnish a perennial supply of good

and pure water, but the ridge between the valleys is a practically waterless tract of country. The soil near the rivers is of almost inexhaustible fertility, and *rabi* crops are grown to a much greater extent, and trees are finer and more abundant than in the Pāyanghāt. There is little forest worthy of the name except in the extreme east and south of the Mehkar tāluk and in the north of the Chikhlī tāluk.

Pāyanghāt.

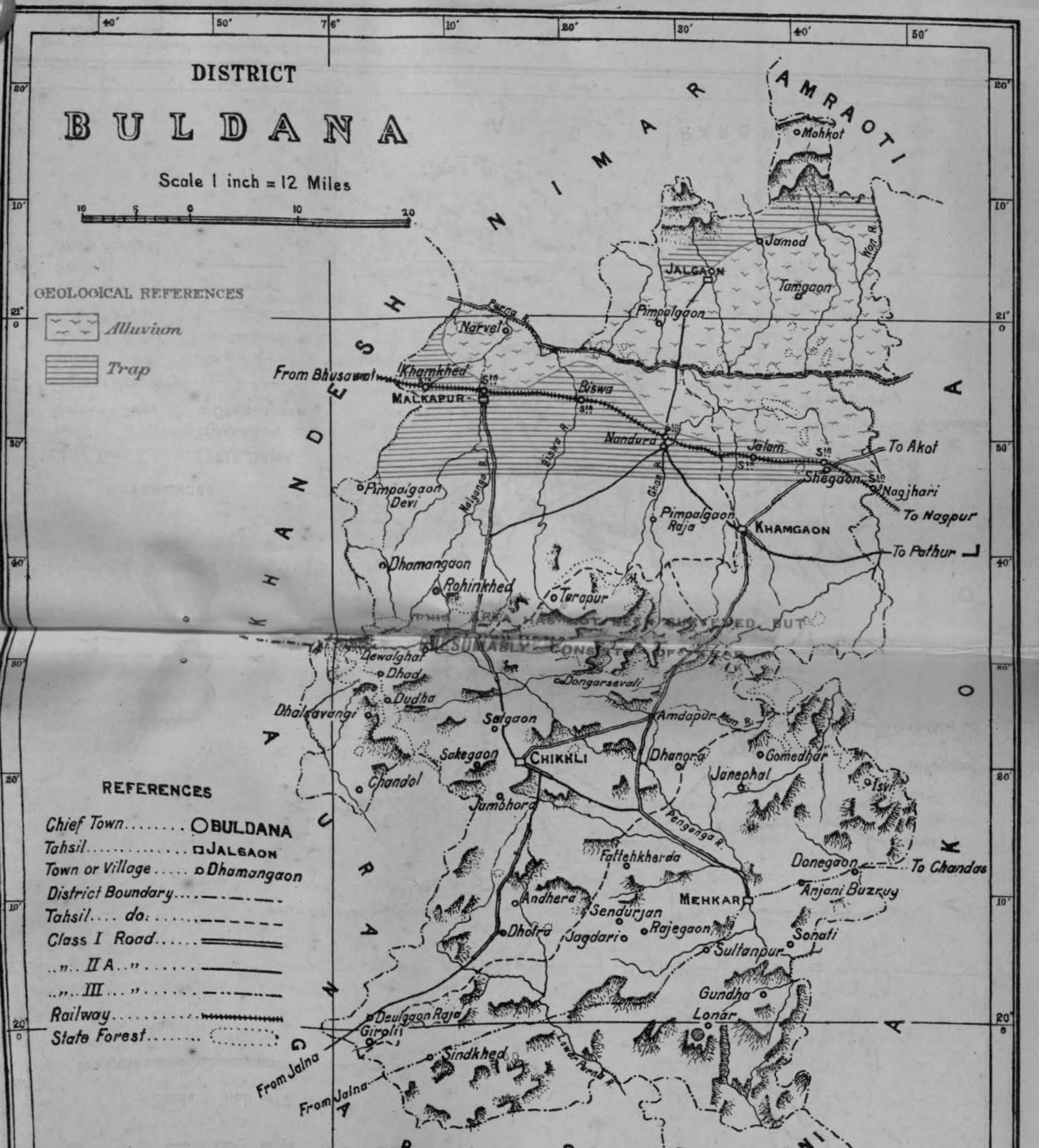
3. Below the Ghāts the country is quite different being flat and monotonous save where it is broken by spurs of hills jutting out into the plain; but, as a rule, there is nothing picturesque in this wide expanse of black cotton soil which undulates just enough to maintain a natural system of drainage. The country is treeless except for a few *bābul* trees and occasional groves round villages. In autumn the landscape is fresh and green, but after harvest becomes monotonous in the extreme. There is not a single perennial stream save the Pūrna which intersects the valley and is fed by three main tributaries, the Nalgangā, the Vishwagangā and the Gyān.

Elevation.

4. The elevation of the three plain tāluks of Malkāpur, Khāmgaon and Jalgaon varies from 865 to 910 feet above sea-level. The towns of Malkāpur and Nāndurā stand at elevations of 900 and 865 feet respectively. Shegaon is a little higher with an elevation of 910 feet. The elevation of the Chikhlī and Mehkar tableland varies from 1736 feet at Wadjar, a village lying towards the north-east on the border of the Chikhlī tāluk, to 2415 feet at Dudhe about 14 miles towards the south-west of Buldāna at the summit of the Ghāt leading down from Buldāna to Dhār. Buldāna, the District headquarters, is situated near the northern edge of the plateau at an elevation of 2190 feet.

Rivers.

5. The principal river which takes its rise in the District is the Pengangā, which rises in the hills near Deulghāt, runs in a south-easterly direction past Mehkar, and then enters the Akolā District. It forms the southern boundary of the Akolā District and eventually falls into the Godāvari at a spot a little below Chānda on the opposite bank. It collects the drainage of the Mehkar and, partly, that of the Chikhlī tāluks. That portion of the river which lies in the Buldāna District is almost dry in the hot weather, in parts quite so; and even near its source the river cannot be said to be perennial. The Kāte or Lower Pūrna rises in the Ajantā hills to the west of the District which it enters a little to the north of Deulgaon Rāja, and traverses the Mehkar tāluk in a south-easterly direction for a distance of about thirty miles, its course running parallel to and south of that of the Pengangā. It does not flow in the hot weather. The drainage of the southern portion of the Chikhlī tāluk feeds it in the rains. These two rivers, the Pengangā and the Kāte Pūrna, are important members of the Godāvari system but they do not acquire their importance till they have left the District. The Pāyanghāt possesses only one perennial stream, the Pūrna, a tributary of the Tāpti which rises in the lower slopes of the Gāwīlgarh hills in the Amraoti District and runs westward through the valley until it leaves the Province at the northernmost corner of the Malkāpur tāluk. Its principal tributaries within the District are the Nalgangā, the Vishwagangā and the Gyān from the south, and the Bān from the north. The Nalgangā, rising in the hills near Deulghāt, runs due north past Malkāpur, and is joined by the Wagar river before emptying itself into the Pūrna. The Vishwagangā, running parallel to the Nalgangā, takes its source at Buldāna itself. It is not a perennial stream but in the rains



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Helio., S. I. O., Calcutta.

Reg. No. 2011 E., 08.—455.

Reg. No. 2598 E., 08.—H.—450.

flows past Jaipur, Badner and Chāndur. The Gyān takes its source in the tablelands north of the valley of the Penganga, and passing through the hills in the centre of which Bothar is situated, collects their drainage and runs past Pimpalgaon and Nāndurā in a northerly direction before joining the Pūrna. The Bān rises in the Melghāt and after leaving the hills flows with a few wriggles and curves in an almost direct course into the Pūrna. This causes her water in some places to flow rapidly, and up to within a mile or so of the Pūrna, her bed is stony, and wading is dangerous, the round and oval smooth stones affording very insecure footing even when the stream is little more than knee-deep.

GEOLOGY.

Geological formation, hills, etc.

6. Only two geological formations are known to occur in this District:—The Pūrna alluvium and the Deccan trap. The alluvium occupies a stretch of low-lying ground where the Pūrna crosses the northern part of the District. The Pūrna valley is described by Wynne as follows :—[1]

Pūrna alluvium.

7. 'The valley of the Pūrna possesses but little 'variety of geological interest and is 'principally distinguished by monotonous repetitions of features observable in crossing 'the Deccan from the seaward to this locality, where each 'hill and ghāt and undulating slope or plain exhibits 'similar kinds of nearly horizontal flows of gray amygdaloidal trap, with here and there a bed of harder 'texture of columnar structure, or of bright red bole, or 'alternations of these, the traps sometimes containing 'numerous zeolites.

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[1] *Rec. Geol. Surv. Ind.*, II, part I, p. 1.
The words given in brackets in the following quotations are additions to the original.

'In the river valleys, and where superficial "rain-'wash" has accumulated, a light brown "kunkury" 'alluvium is associated with calcareous sub-recent con-'glomerate below and black cotton soil above, one being 'quite as occasional and accidental as the other, the con-'glomerate or concrete being perhaps the most persistent 'along the river courses, the brown alluvium or (?) "soda 'soil" more universal and the cotton soil occurring, 'subject only to the rule that it is always uppermost.

'The alluvium of this great plain, although of 'very considerable depth and occupying so large an area, 'is as completely isolated from that of the neighbouring 'rivers as such a deposit can be said to be. A section 'crossing the valley from the Ajantā ghāts, by Edulā-'bād (Khāndesh) across the Pūrna river, to the western 'termination of the Gāwīlgarh range, would show the 'ordinary trap of the Deccan, forming the high ground 'at either end, and an undulating country between, 'which, viewed from above or from a distance, has a 'plain-like aspect, but frequently exposes the rocks of 'which it is formed; consisting of the usual traps, here 'and there covered only by slight detrital accumulations 'of the same kinds as those of the Deccan. Except on 'the very banks of the Pūrna, no considerable quantity 'of alluvial matter would be found, and this does not 'extend far from the river at either side. North and 'south through Malkāpur (Buldāna) a different section 'would be obtained. Here a wide space, chiefly on the 'south side of the Pūrna, is occupied by fine brown 'calcareous alluvium with "kunkur," and is connected 'by a narrow neck, at Pīprāla, with the great alluvial 'deposit of this valley which in thickness may exceed '150 feet; and nothing else, save varieties of this, is 'to be seen in or near the river from Dādulgaon (Akolā), 'on its south bank eastwards up the stream nearly to the

'"sungum" or junction of the Phairli river, which 'enters the Pūrna near Kowsa (Akolā), if we except two 'or three small exposures of trap in its bed near Pīprāla 'Pulsoad (Akolā) and about three miles west of Burra 'Golāgaon (Buldāna). The Pūrna changes its course 'from the N.N.E. at the junction of the abovenamed 'tributary, and thence takes a westerly direction: 'the alluvium on its south side seldom extending beyond 'an average of ten miles from the river, and nearly coin-'ciding along its southern boundary with the Nāgpur 'extension of the Great Indian Peninsula Railway, while 'on the north, it reaches nearly to the base of the moun-'tains. On the east its rather arbitrary and more or less 'indefinite boundary closely approaches the watershed 'of Ellichpur, and bending southward traverses un-'dulating country, eventually reaching the flanks of the 'hills near Amraoti.

'All round the margin of this alluvial tract is a belt 'of country that might or might not with propriety be 'included within it, although the surface deposits there 'do not conceal the underlying rock, the exposure of 'which was taken as the chief guide in determining the 'line of boundary. On the north and east, this tract of 'country is very stony, and it may be supposed that 'streams descending from the mountains and hills have 'frequently travelled across this space, their courses 'subject to lateral deviation covering the whole of it 'with coarser fragments brought down by floods at a 'time perhaps when the water of a lake or the sea occu-'pied the basin of the finer alluvium and arrested the 'boulder-bearing velocity of these mountain streams.

'In every part of the alluvium calcareous conglo-'merate or concrete is of common occurrence. It occa-'sionally contains fragments of bone or fossil teeth of 'ruminants, but although sought for, no large accumula-

'tion nor even a large fragment of these fossils was 'observed. Yet enough was seen to show an identity 'of the conditions under which these deposits and those 'of the Nerbudda valley were formed. This sub-recent 'conglomerate is very frequent in the stony tract above-'mentioned. It was everywhere searched for worked 'flints but without success, although one flake was found 'in a quite similar deposit forming the right bank of the 'Godāvari at Paithan in the Deccan, at a considerable 'distance to the south.

'A deposit of varying thickness (within three feet) 'and but small lateral extent, consisting of fine dazzlingly 'white sand finely laminated, occurs in the alluvial bank 'of the Pūrna at Paruth. It appears to be composed of 'comminuted or disintegrated crystals of felspars with a 'small admixture of clay. It did not appear to be formed 'of or to contain minute organisms, such as foraminifera, 'and was not elsewhere observed.

'Much of this Pūrna alluvium produces efflorescences 'of salts, of soda chiefly, and in many places the wells 'sunk in it are brackish or salt. Over a wide tract on 'each side of the Pūrna river, north of Akolā and thence 'eastward towards Amraoti, wells are specially sunk 'for obtaining common salt from highly saturated 'brine.

'That the alluvium of the valley is of considerable 'depth may be perhaps inferred from the absence of 'numerous exposures of rock, as well as from the depth of 'nullahs and height of the river cliffs. The conglomerate, 'as usual, occurs in its lower portions, but was observed 'in some places west of Patulla at different heights in the 'sections exposed. Its constant or frequent occurrence 'beneath the rest of the alluvium would not prove its 'being contemporaneous in all places, as the trap-rocks, 'upon which these deposits lie, cannot be presumed to

'have had a surface sufficiently even to have permitted 'this.

Formation of the alluvium.

8. 'Whether the whole of this alluvium was deposited in a lake, or by the river 'travelling from side to side of the 'valley under other conditions than 'at present obtain, does not appear. A former estuarine 'state of things may be indicated by the salt-bearing 'gravels, or a large salt-lake, but the even though interrupted surface of the alluvium is against the probability of its having been deposited by the Pūrna under 'present conditions; while want of information as to the 'relative levels obscures the possibility of determining 'whether the rocky country about Edulābād may not 'have formed a natural *bund* flooding the country occupied by the alluvium;[1] certainly the stream through most 'of this is sluggish, but it seems to be a rather strong 'assumption that no greater fall than the height of the 'river banks where it enters this rocky tract—perhaps on 'an average not more than thirty feet—takes place within 'so great a distance as extends between this and the upper 'end of the alluvium, about, or south-west of Amraoti.'

A small portion of the District lies to the north of the alluvium. This is a portion of the Melghāt known as the Ambabarwa reserve, and consists of Deccan trap, like the remainder of the Gāwīlgarh hills of which it is a portion. The large portion of the District to the south of the Pūrna alluvium is hilly and forms a portion of the Ajantā hills. On the higher and more exposed localities along the edge of the Ghāts the rock stands out bare, devoid of any super-

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1 The formation of the alluvial tracts of the Pūrna, Tāpti, Nerbudda and Godāvari, has been explained recently by Mr. Vredenburg as due to the formation of slight anticlinal axes in Pleistocene times; the rocks being ridged up along these axes so as to impound waters with formation of lake basins that were subsequently filled up by alluvial deposits. See *Rec. Geol. Surv. Ind.*, XXXIII, page 33, (1906).

stratum of soil; on others again the disintegrated trap is dotted over with stunted scrub and scanty herbage, affording, though during the rains alone, slight pasturage for cattle. Descending the ravines the pasture becomes richer, and various forest trees are met with, and grow, some of them, in considerable luxuriance. Away from the large ravines, on the northern boundaries of the Ghāts, the valleys and undulating slopes contain the finest loam. In one or two localities ironstone has been found. With reference to the Ajantā hills, Dr. T. Oldham abstracting W. T. Blanford's work, writes:[1] 'With the exception of 'irregular patches of alluvial (pleiocene)[2] deposits along 'the river valleys the whole is of trap. And it will only 'be necessary to notice one or two of the marked features. 'Of these the well-known and often described Lonār lake 'is one of the most interesting. It is not more than four 'miles from the boundary of the Province. The trap 'rocks all extending from Jālna to this place appear 'horizontal. No change whatever takes place in them 'near Lonār. The beds on the edge of the singular 'crateriform hollow are the usual basalts and amyg-'daloids, abounding in kernels of agate, carbonate of 'lime, zeolites, or coated with green earth as usual. 'No dykes whatever were observed. Ash certainly is 'met with, but it is the ordinary vasicular ash of the 'traps, full of zeolites, and such as may be found every-'where in the Deccan. The hollow is nearly as possible 'circular, rather more than a mile in diameter, and sides 'nearly precipitous. A stream from a small spring 'which supplies Lonār with water has cut a shallow 'ravine down to the lake which occupies the depression. 'There is no outlet. The sides of the crater to the north 'and north-east are absolutely level with the surrounding

[1] Berār Gazetteer of 1870, p. 12.
[2] Now regarded as pleistocene.

'country; while to the west, south-west, south and south-'east there is a raised rim, never exceeding one hundred 'feet in height, and frequently only forty or fifty feet 'high. In this low-raised rim there is no trace of dis-'tinct ash beds or lava flows; it is unquestionably com-'posed of huge blocks of trap, precisely similar to those 'of the beds below irregularly piled together. The types 'of the ordinary Deccan traps are so peculiar that their 'identification is easy. The mass of materials forming 'the rim resembles those thrown out of an artificial hole 'in every thing except the size of some of the fragments.

'The trap beds dip away from the edge of the 'hollow generally but irregularly, and appear to owe 'their dip entirely to disturbance.

'There is thus a total absence of every thing which 'in general characterises a volcano. And yet without 'volcanic action it is inconceivable that such a hollow 'should have been formed. No process of aqueous 'denudation can explain it. The rim too appears 'formed from the fragments ejected from the crater. 'True this rim cannot contain one-thousandth part of 'the material removed, but the majority was probably 'reduced to fine powder by repeated ejections, scattered 'over the country and removed by subsequent denudation.

'The hollow might be due to sinking, but in that 'case it is probable that the trap beds around the rim 'would dip towards the hollow rather than away from 'it, while the rim is simply unaccountable on such a 'hypothesis. It is certainly strange to find so well-'marked a crater without any trace of anything ejected 'from it. Such a crater might just as well have been 'formed in sedimentary rocks.

'East of Lonār lake the traps appear to be quite 'horizontal, one bed extending for a considerable distance 'near the village of Dewalgaon and Loni, and beyond

'the last to Madhi, and appears to be absolutely level 'throughout.'

In 1906 Mr. R. D. Oldham, in an account of some explosion craters in the Lower Chindwin District of Burma, expresses the opinion that the Lonār lake is another example of an explosion crater.

The following account of this lake given in the 1870 Berār Gazetteer may be added here:—'Approaching 'Lonār a series of low hills of eminence present them- 'selves to view and offer an ascent of perhaps from sixty 'to eighty feet. These surround and slope gently towards 'an enormous basin, with an oval—almost round—cir- 'cumference at top of about five miles, and a depth of '510 feet as calculated by the aneroid. The sides of 'this great bowl rise abruptly at an angle of from 75° to '80°, and at their bases the circumference of the lake 'itself is about three miles. These slopes are covered 'with jungle interspersed with teak, and at their feet is a 'belt of large trees about a mile broad, and running all 'round the basin. This belt is formed of concentric 'rings of different descriptions of trees. Those of the 'description which grow on the precipitous sides of the 'basin form the outer ring. Inside this comes a ring of 'date-palms to which succeeds a ring of tamarind trees 'nearly a mile broad. Last, and nearest to the waters 'of the lake itself, is a ring of *bābul* trees, bounded on the 'inside by a belt of bare muddy space; this leads to the 'water, is several hundred yards broad, devoid of all 'vegetation, and covered with a whitish slimy soil. 'When, in the rains, the drainage into the lake from 'its sloping sides fills it, the water covers this muddy 'space, but is so impregnated with soda that it kills all 'vegetable life. The water of the lake contains various 'salts or sodas, and when, in the dry weather, evapora- 'tion reduces the level of the water, large quantities

'of sodas are collected. On the southern side of the lake, 'not far from the water's edge, is a well of sweet water, 'yielded at a depth considerably below the level of the 'surface of the water in the lake. Two small streams 'fall into it from the land above ; one passes through a 'small temple, which is much frequented by pilgrims—for 'Lonār is now, as in the days of Akbar, a place of reli-'gious resort. This is how it is mentioned in the Aiṇ-i-'Akbarī (written about A.D. 1600) : "These mountains 'produce all the requisites for making glass and soap. 'And here are saltpetre works which yield a considerable 'revenue to the State, from the duties collected. On 'these mountains is a spring of salt water, but the water 'from the centre and the edges is perfectly fresh." '

BOTANY.

Botany.

9. Owing to the physical conformation of the District the flora may be divided roughly into two types—the plains type and the hills type, a certain number of species being of course common to both. Of the former the principal tree is the *bābul* (*Acacia arabica*) which exists in three varieties the *telia*, the *rāmkānta* or the cupressi-form variety and the *kauria*, the last being the most common. The trees which occur most frequently among other species of natural growth are the *nīm* (*Melia Azadirachta*), *murmati* (*Acacia eburnea*), *hiwar* (*Acacia leucophlæa*), *yelatri* (*Dichrostachys cinerea*) and *hingan* (*Balanites Roxburghii*), all these species being principally used for fuel. The mango (*Mangifera indica*), tamarind (*Tamarindus indica*), *bar* (*Ficus indica*), pīpal (*Ficus religiosa*), *pākar* (*Ficus infectoria*) and *sindi* (*Phœnix sylvestris*) are also found but are mere escapes.

The commonest tree in the hills type is the *anjan* (*Hardwickia binata*) and after it come the teak

(*Tectona grandis*), *sādara* (*Terminalia tomentosa*) the bark of which is used for tanning, *dhorbeulā* (*Pterocarpus Marsupium*), *dhamorā* (*Anogeissus latifolia*), *tembhurni* (*Diospyros Melanoxylon*), *lendia* (*Lagerstrœmia parviflora*), *salai* (*Boswellia serrata*), *tivas* (*Ougeinia dalbergioides*), *shīsham* (*Dalbergia latifolia*) and *ber* (*Zizyphus nummularia*). Of trees that are only used for fuel *yenkal* (*Celastrus senegalensis*), *ghatbor* (*Zizyphus xylopyra*), *parbekat* (*Flacourtia Ramontchi*), *khair* (*Acacia Catechu*) and *palās* (*Butea frondosa*) are the most common. Sandal (*Santalum album*) has recently been found to be indigenous in the District in the tract of country adjoining the Geru Mātargaon reserve. Wooden combs, spoons, etc., are made of the wood of *kalam* (*Stephegyne parviflora*), *aul* (*Morinda citrifolia*) and *mokhā* (*Schrebera swietenioides*) and dug-outs of the wood of the *siris* (*Albizzia procera*). *Toror* (*Cassia auriculata*), which is found at the foot of the Sātpurā and the Ajantā hills, yields bark which is used for tanning, and for this purpose the leaves of *aonlā* (*Phyllanthus Emblica*) are also used. The handsome park-like mahuā (*Bassia latifolia*) exists almost everywhere, especially in sheltered ravines, and in the open country amidst cultivation is scrupulously protected on account of its flowers, fruit and timber. The growth in the depressions is characterised by the existence of *kāhu* (*Terminalia Arjuna*), *lokhandī* (*Ixora parviflora*), and *kīnhi* (*Albizzia Lebbek*), and in the Ajantā hills of *karanj* (*Pongamia glabra*) the oil extracted from the seeds of which is used in skin diseases. In the beds of streams are commonly seen thickets of *nirgudi* (*Vitex negundo*) the stems of which are used for wickerwork. The large bright yellow flowers of the *gongal* (*Cochlospermum Gossypium*) afford relief to the eye when the forest is leafless at the beginning of the hot weather. The *māhul* (*Bauhinia Vahlii*), a gigantic climber, exists only in the Sātpurā hills on hill-sides and in ravines and

is used for leaf plaiting and for lining the thatch of houses. The existence of a sprinkling of the following trees deserves mention :—*rohan* (*Soymida febrifuga*) which yields a red dye, *kusam* (*Schleichera trijuga*) on which the lac insect frequently punctures, *behera* (*Terminalia belerica*), *bahawa* (*Cassia Fistula*), *kātsawar* (*Bombax malabaricum*) the pods of which yield silk cotton, *bar* (*Ficus indica*), pīpal (*Ficus religiosa*), tamarind (*Tamarindus indica*), *kachnār* (*Bauhinia purpurea*), and *māharukh* (*Ailanthus excelsa*). Self-sown mango (*Mangifera indica*) is not common.

The male bamboo (*Dendrocalamus strictus*), the only bamboo of natural growth in the District, is found in large quantities in the Ambābarwā reserve, and in inaccessible ravines in the Ajantā hills. For ornamental purposes the *katang* bamboo (*Bambusa arundinacea*) is sometimes planted in gardens. At the bottom of ravines under thick cover *korāt* (*Barleria Prionitis* and *cristata*) is sometimes found. Amidst cultivation and in towns and villages the following trees are planted for fruit and shade: the mango, *nīm*, *bakāin* (*Melia Azedarach*), the cork tree (*Millingtonia hortensis*), the gold *mohur* (*Poinciana regia*), *vilāyati bābul* (*Parkinsonia aculeata*), *vilāyati amaltās* (*Cassia florida*), *kaut* (*Feronia Elephantum*) and *bel* (*Aegle Marmelos*).

For hedges the following are usually grown—*dodonia* (*Dodonaea viscosa*), *mendi* (*Lawsonia alba*), milk hedge (*Euphorbia Tirucalli*), *sagargoti* (*Caesalpinia Bonducella*) and *tahkal* (*Clerodendron phlomoides*). *Raimania* (*Lantana aculeata*) and *nāgphani* (*Opuntia Dillenii*) owing to their invasive power are in disfavour.

Shahadā (*Ischaemum laxum*) and *paona* (*Ischaemum sulcatum*) form the bulk of the fodder grass cut in the hay season. *Kundā* (*Ischaemum pilosum*), *marvel*, which is the name given to the three *Andropogon* species

annulatus, *caricosus* and *fovealatus*, *gondia* (*Anthistiria ciliata*) and *hariāl* (*Cynodon dactylon*) are much valued for fodder. *Pokhlai* (*Apluda aristata*), *kusli*, (*Heteropogon contortus*) the common spear grass, and *bhurbhusi* (*Andropogon pachyarthrus*) are common and make valuable fodder if cut early in the season. From the flower spikes of *tikhāri* (*Andropogon schoenanthus*) is extracted the *rūsa* oil of commerce. *Karad* (*Coix lachryma*) which forms excellent elephant fodder, and *borū* (*Sorghum halepensis*) from which reed pens are made, are common in beds of streams.

WILD ANIMALS AND BIRDS.

Wild animals.

10. The District is not famous for wild animals, and during the famine of 1899—1900 their number suffered considerable reduction, from which they have not yet recovered. Among carnivora, the tiger (*Felis tigris*) is found, not however frequently, in the Ambābarwā reserve on the Sātpurā Hills, that reserve being adjacent to the Nimār forests, which lie more in the interior of the Sātpurās. The tiger is rarely found in the Ajantā hills but it is sometimes known, when driven by want of water from the forests of Hyderābād, to wander into the forests on either side of Buldāna. A few years ago a tiger was shot by the Assistant Commissioner in the town of Buldāna itself, whither it is supposed to have taken refuge while in search of cover. Panthers (*Felis pardus*) are fairly common as they can thrive without much cover. They are numerous in the Ghātbori forests, where two distinct varieties have been shot by the Forest Officer, known locally as *mohania* and *tembhuria*, the former being the bigger of the two and also having larger rosettes. A few hunting leopards or *chīta* (*Felis jubata*) are also to be found in the portion of the Ajantā hills round the Ghātbori and Hiwarkhed

forests. The jungle cat (*Felis chaus*) is fairly common as also are the small Indian civet (*Viverricula malaccensis*), the mongoose (*Herpestes mungo*) and the hyaena (*Hyaena striata*). Wolves (*Canis pallipes*) are sometimes seen in the low jungles at the foot of the Ajantā hills, while the jackal (*Canis aureus*) is common everywhere. The wild dog (*Cyon dukhunensis*) is perceptibly increasing in number, and, though an enhanced reward of Rs. 15 for their destruction is now given, very few are actually killed. Bears (*Melursus ursinus*) are fairly common both in the Sātpurā and the Ajantā hills, the Ghātbori forest of the latter range being a favourite haunt. Among herbivorous animals the hare (*Lepus ruficaudatus*), the *nīlgai* or blue bull (*Boselephas tragocamelus*), the black-buck (*Antilope cervicapra*), and the wild boar (*Sus cris-status*) are found wherever there is cover, and are destructive to the crops. The *chinkāra* (*Gazella Bennetti*) is common in all hilly tracts. The spotted deer (*Cervus axis*) or *chītal* is confined to a few localities, namely, one or two blocks of the Ghātbori forest, the Bhongaon reserve and a few *bābul bans* on the Pūrna. The sāmbhar (*Cervus unicolor*) also is now rarely met with except in the Ambābarwā reserve, and even there the heads are only of moderate size. The rib-faced deer (*Cervulus muntjac*) and the bison (*Bos gaurus*) are only found in the Ambābarwā reserve, and bison are not very numerous. There is only one kind of monkey in the District, the *langūr* or black-faced monkey (*Semnopithecus entellus*), and this is found everywhere. In the neighbourhood of the Bhongaon reserve in the Pūrna valley the antelope rat (*Tatera species*) has lately been found to exist in large numbers. They do considerable damage to *bābul* seedlings, to ripe pods of cotton and ears of grain. They live in deep burrows and produce more than one brood in the year, and are nocturnal in their habits. Except

digging up the burrows and destroying the young no means for their destruction have yet been discovered.

Birds.

11. The commonest kinds of birds are the sand-grouse (*Pterocles exustus*), the grey partridge (*Ortygornis pondicerianus*), the peafowl (*Pavo cristatus*), and the bush-quail (*Perdicula asiatica*). The painted sand-grouse (*Pterocles fasciatus*), the painted partridge (*Francolinus pictus*), and the grey quail (*Turnix dussamieri*) are found in small numbers. In 1898 a few young jungle fowl (*Gallus ferrugineus*) were let loose in the Ambābarwā reserve and they have now multiplied and spread into various ravines. They are not, however, numerous enough for shooting purposes, and require a further period of protection. The green pigeon (*Careopus phornicopterus*) and the blue rock pigeon (*Columba intermedia*) are common. The latter is chiefly found in the rock crevices of river cliffs in the Geru Mātargaon reserve east of Buldāna, and also in old village forts and wells. At least four varieties of doves (*Turtur species*) are to be found. The District is poor in shore birds or waders, there being few tanks or streams with suitable cover to attract those birds. Along the waters of the Pūrna, which presents a bare sheet of water, the only birds usually found are the crane (*Crus antigone* and *communis*) and the Brahmini duck (*Casarca Rutila*).

Deaths from wild animals.

12. During the fourteen years ending 1907 only three persons were killed annually by wild animals on an average, and 17 persons by snakes. During the same period an average of 100 head of cattle were destroyed annually; 60 per cent. of the cattle owed their death to panthers and 22 per cent. to wolves. Only 35 deaths among cattle were returned as due to snake-bite during

this period, but the smallness of the figure is certainly due to defective reporting. During the same period 372 leopards, 300 wolves, 117 wild dogs, 13 hyenas, 12 tigers and 6 bears were destroyed, and a sum of Rs. 9679 was paid by Government for their destruction. A sum of Rs. 151 was also paid for the destruction of 342 venomous snakes. Up to 1907 a separate scale of rewards for the destruction of wild animals was in force in Berār, but in that year the scale in force in the Central Provinces was adopted.

RAINFALL AND CLIMATE.

Rainfall.

13. Prior to 1905 rainfall was registered at the eight stations of Buldāna, Chikhlī, Deulgaon Rāja, Mekhar, Dongaon, Malkāpur, Pimpalgaon Rāja, and Nāndurā. The reconstitution of the District in 1905 gave three more stations, Khāmgaon, Shegaon, and Jalgaon. The average rainfall for each station during the 17 years ending 1906-07 was as follows :—

Name of station.	*Average in inches and cents.*
Buldāna ..	.. 31·82
Chikhlī ..	.. 28·72
Deulgaon Rāja ..	.. 29·66
Mehkar ..	.. 30·96
Dongaon ..	.. 30·21
Malkāpur ..	.. 27·5
Pimpalgaon Rāja ..	.. 24·15
Nāndurā ..	.. 25·63
Khāmgaon ..	.. 27·35
Shegaon ..	.. 24·81
Jalgaon ..	.. 28·1

The average rainfall of the District for the 41 years ending 1907-08 was 29 inches 68 cents. For the five wet months the average monthly fall is 4·83 inches in June, 8·26 inches in July, 6·31 inches in August, 6·74 inches in September, and 1·61 inches in October. The maximum fall was 54 inches 33 cents in 1883-84. The effect of this heavy fall was described by the Deputy Commissioner as follows :—' The place (Buldāna) was flooded three or four 'times, and a roar of flowing water could be heard such as 'had never previously been heard. The safety of tanks 'was endangered, and houses and trees fell in all directions. 'These storms of rain were accompanied by tempests of 'wind Rivers were flooded and impassable for days, 'roads were seriously injured, small bridges and culverts 'were washed away, and road cuttings in river banks were 'silted up with mud, which it took days to remove. Road 'traffic was suspended, and great inconvenience to travel-'lers was experienced.' The result of this heavy rainfall was that only a four-anna *kharīf* crop was harvested, while the *rabi* crop was the best known for years. The lowest rainfall was in 1899-1900 when only 10 inches 91 cents were recorded. The distribution by each station was Buldāna 13·50 inches, Chikhlī 11·61, Deulgaon Rāja 12·16, Mehkar 17·78, Dongaon 13·05, Malkāpur 9·43, Nāndurā 9·19, Pimpalgaon Rāja 8·69, Khāmgaon 7·09, Shegaon 8·18 and Jalgaon 9·76. The result of this scanty fall was a severe famine both of food and water. The figures for the years 1898 to 1908 seem to point to a gradual decrease in the rainfall of the District. In the decade ending 1887-88 the number of years in which the average annual rainfall was below 30 inches was only two; in the next decade 1888-1898 it fell below that figure in four years; and in the last decade ending 1907-08 there were only four years in which the rainfall exceeded 30 inches.

Influence of rainfall on agriculture.

14. An average rainfall of about 30 to 35 inches well distributed would ensure the District against any failure of crops. The *kharīf* crops of cotton and juāri have always been the most important in the District, except in the Mehkar tāluk, where in former years wheat occupied the largest area. But in the latter tāluk the capricious rainfall of recent years and the absence of the late October rains, when 2 or 3 inches are generally registered, have caused a falling off in the area under *rabi* crops and an increase in *kharīf* cultivation. The eleven fortnightly *Nakshatras* of the rainy season of the year begin with the *Mriga Nakshatra* about the 7th June and end with the *Swāti* in the latter part of October. The cultivator looks forward anxiously for a good fall of rain in *Mriga*, for it is the best time for sowing his cotton seed. Of late years, however, he has been disappointed as the rains have set in late, and cotton has been sown in the second *Nakshatra* of *Ardrā*. This later sowing nevertheless will result in a fairly good crop if the subsequent rainfall is seasonable. In this second *Nakshatra* juāri is also sown in light soil, but in the deeper black soil it is sown in *Punarvasu* and *Pushya*, the third and fourth *Nakshatras* which fall in July. From the fifth or *Asleshā Nakshatra* in the beginning of August to the ninth or *Hastā* in the end of September good rain is required for both cotton and juāri with occasional breaks for weeding operations, cotton demanding more frequent weeding than juāri. The cotton plants are much improved by good rainfall in the *Uttarā Nakshatra* which begins about the 12th September, and juāri benefits by rain in *Hastā*. Heavy and continuous rainfall in August and September, besides interfering with weeding operations, affects the cotton crop particularly, the plant being prevented from attaining its normal growth. The land

also cannot be prepared for *rabi*, and sowings are in consequence delayed. In the last two rainy *Nakshatras* of *Chitrā* and *Swāti*, which fall in October, some heavy showers giving about 2 inches of rain greatly improve the prospects of the *rabi* crops of linseed, gram and wheat, but heavy rain in this month destroys the cotton flowers before fertilization. Heavy rain in November or December damages the *kharīf* crops, especially juāri. Once the *rabi* sowings have germinated freely no further rain is required, but what is needed is clear cold weather and dew. After the ears of wheat appear, which is generally in January, heavy rain will cause considerable damage to the crop.

Temperature and climate.

15. There is only one observatory in the District at Buldāna, which was established in 1873. The elevation of this building is 2156 feet above the sea. The average maximum and minimum temperatures for the months of January, May, July, and November are :—

	Average Maximum.	Average Minimum.
January ..	81·3°	58·5°
May ..	101·1°	77·6°
July ..	83·9°	70·6°
November ..	82°	62·1°

The highest temperature recorded was 110·3° on the 30th May 1901, and the lowest was 45·1° on the 7th February 1905. These figures are typical of the Bālāghāt or the Mehkar and Chikhlī tāluks only. There the hot weather sets in late, and the heat is never intense. The rainy season is temperate and pleasant and the cold weather is cool and invigorating. Buldāna itself is the coolest and most pleasant District headquarters station in Berār.

The climate of the Pāyanghāt or the tāluks of Khāmgaon, Malkāpur and Jalgaon affords a great con-

trast. Here exist all the conditions which have caused Berār to be synonymous with heat and discomfort. No observatory is maintained, but the temperature differs but little from the neighbouring District of Akolā. There the maximum and minimum temperatures for the the months of January, May, July and November are :—

		Average Maximum.	Average Minimum.
January	..	85.2°	53·4°
May	..	107·7°	81·1°
July	..	89·0°	74·3°
November	..	87·0°	57·4°

The highest temperature recorded was 116·4° on the 30th May 1901, and the lowest was 35·9° on 9th February 1887. In the months of March, April and May the heat is perhaps as great as in the hottest part of India; the strong westerly winds which then prevail become intensely heated as they pass over the level black soil plain with nothing to break their force; and, excepting just about daybreak, they continue throughout the twenty-four hours to exercise their parching influence. The nights, which are tolerably cool, bring some relief. During the rains and cold weather the mornings and nights are pleasantly cool, but the heat in the day time is still great.

CHAPTER II.

HISTORY AND ARCHÆOLOGY.

(W. Haig.)

HISTORY.

Hindu period.

16. The history of the Buldāna District is obscure and devoid of interest until the arrival of the Musalmāns in the Deccan in 1294. The greater part of Southern India was included in the empire of the Mauryas, and on its disruption the north-western tracts of the Deccan, including this District, fell into the possession of conquerors, the Sakas, the Pahlavas, and the Yavanas, whose authority was overshadowed and at times completely eclipsed by the Andhras of Telingāna. The Andhra dynasty came to an end about 236 A.D., and for some time after this the District was probably governed by princes of the Rāshtrakūta or Ratta tribe, which, at a later period, attained to supreme power in the Deccan; but we have traces of a local dynasty, the Vākātakas, whose capital is conjectured to have been at Bhāndak, a village near Chānda in the Central Provinces. We know that their authority was recognized far to the west of this capital, for an inscription in Cave No. XVI at Ajantā gives the names of seven members of the family; and from other sources we know that ten Rājās, the names of all of whom, save one, have been handed down, sat upon the throne; but unfortunately dates are wanting, and lists of names add to our historical knowledge nothing save the fact that at some time between 275 and 1150

A.D. the Vākātakas bore sway in Berār either as independent kings or as feudatories of some more powerful overlord. The town of Mehkar is said to be over two thousand years old, but the legend does not mention the name of its founder and is not of any historical value. Towards the end of the twelfth century the Yādavas of Deogiri, afterwards known as Daulatābād, became the rulers of the northern Deccan. The fifth king of this dynasty, Mahādeva Ugrasārvabhauma, who reigned from 1260 to 1271, had a Brāhman minister named Hemādri whose name is of local importance for the reason that the Hindu temples in the Chalukyan style, of which Berār can show many examples, the finest of which is at Lonār in this District, are traditionally attributed to him, and are known as *Hemādpanthi* temples.

The first appearance of the Musalmāns.

17. In 1294 the Musalmāns first appeared in the Deccan. The story of the raid of Alā-ud-dīn Khiljī is well known. His route from Ellichpur to Deogiri lay through the Buldāna District, possibly by the *ghāt* of Rohankhed, which was afterwards to be so well known as the highway through Berār. After his success at Deogiri Alā-ud-dīn returned to Hindustān, murdered his uncle, the emperor, and ascended the throne of Delhi in 1296. One of the fruits of his victory was the assignment of the revenues of Ellichpur and northern Berār, in which the Jalgaon and Malkāpur tāluks were probably included, to Delhi. The District was again traversed by troops from Delhi in 1302, or according to another account in 1306, when it was found necessary to punish Rāmchandra of Deogiri for his failure to remit tribute and for the aid rendered by him to Rai Karan of Gujarāt whose daughter he harboured when she was required at Delhi. When Rāmchandra's son Shankar rebelled, in 1312, against the emperor of Delhi, Malik

Naib Kāfūr marched through the District to Deogiri, and having defeated and slain Shankar annexed his dominions, thus bringing Berār for the first time directly under Muhammadan administration. Alā-ud-dīn died in 1316 and after his death the line which had been founded by his uncle began to degenerate. Harpāl Deo, the son-in-law of Rāmchandra of Deogiri, seized the dominions which had been ruled by his father-in-law and ruled them as an independent king, but by 1318 order had been restored at Delhi and Kutb-ud-dīn Mubārak Shāh, the reigning emperor, marched through the Buldāna District to Deogiri, defeated the contumacious Harpāl, and caused him to be flayed alive. Henceforward Muhammadan rule in western Berār was undisturbed until the rise of the Marāthā power. Ghiyās-ud-dīn Tughlak was raised to the throne of Delhi in 1321, and during his reign and that of his son Muhammad Bin Tughlak, who succeeded his father in 1325, the District was traversed by many expeditions to the Deccan. In 1339 Muhammad transferred the capital of the empire from Delhi to Deogiri, which he renamed Daulatābād. The importance of the Buldāna District, which was now in the immediate neighbourhood of the capital of the empire, must have been greatly enhanced by this measure.

Berār under Shikkdārs.

18. Mahārāshtra was now divided into four *shikks*, or provinces, of which Berār was probably one, and we learn that the oppressive action of the *shikkdārs*, or provincial governors, in the collection of the land revenue caused widespread disaffection. Immediately subordinate to these *shikkdārs* was a class of officials, known as centurions, who combined administrative with military duties. In 1347, by which time Delhi was once more the capital of the empire, the centurions of Daulatābād and Berār rebelled and elected one of their member as their king. Muham-

mad hastened from Gujarāt to quell this rebellion, but was unable to lay hands on the newly elected king, who shut himself up in Daulatābàd and was called away from the Deccan by news of a serious rebellion in Gujarāt. The centurions of the Deccan defeated the troops which Muhammad Bin Tughlak had left at Daulatābād, and on the abdication of the king originally elected by them elected another, Hasan, entitled Zafar Khān, who assumed royal power in the Deccan in 1347 under the title of Alā-ud-dīn Bahman [1] Shāh.

The Bahmanis.

19. Bahman Shāh, the founder of the Bahmani dynasty of the Deccan, which reigned in fact until 1482 and in name until 1526, divided his kingdom into four *tarafs* or provinces, each under the governorship of a *tarafdār*. Of these provinces the northernmost was Berār, which marched on its south-western border, corresponding generally with the western and southern boundary of the Buldāna District, with the province of Daulatābād. The province was, however, larger than at present; its south-western boundary was formed by a line running from Baitālwāri through Jālna to the Godāvari, which river formed its southern boundary. The system of provincial administration was further elaborated by Muhammad Shāh Bahmani I, who succeeded his father, Bahman Shāh, in 1358. In 1366 the governors of Berār and Daulatābād were absent from their provinces with their armies which accompanied an expedition which Muhammad Shāh led against Vijayanagar. Bahrām Khān Māzandurāni, deputy governor of Daulatābād, was persuaded by a Marāthā, named Kondbā Deo, to raise the standard of independence and many of the nobles of Berār, who were related

1 This was his correct title, as a contemporary inscription and legends on coins show. The fantastic epithets bestowed upon him by various historians are connected with foolish stories.

to Bahrām, were implicated in the rebellion. It is probable that the local officers of the Buldāna District, whose lands lay within easy reach of Daulatābād, were among those who joined the rebels. The rebellion was speedily suppressed on the conclusion of the campaign against Vijayanagar and its leaders made good their escape into Gujarāt. For some time after this no important historical event can be connected with the District, though it probably suffered, equally with the rest of Berār, from the severe famine which occurred early in the reign of Muhammad II, the fifth king of the Bahmani dynasty, who reigned from 1378 to 1397.

The war between the Deccan and Khāndesh.

20. In 1435 Alā-ud-dīn Ahmad II, the tenth king of the Bahmani dynasty, succeeded his father Ahmad Shāh. Alā-ud-dīn had married the daughter of Nasīr Khān Fārūki, ruler of Khāndesh, but in 1436 he took into his harem a Hindu girl, the daughter of Ranial, Rājā of Sangameshwar in the Konkan, for whom he neglected his lawful wife, and on whom he bestowed the title of Ziba Chihrā, or 'Beautiful Face.' The queen wrote to her father to complain of her husband's neglect and Nasīr Khān prepared to avenge his daughter's wrongs. Having obtained the approval of Ahmad Shāh of Gujarāt to his enterprise he despatched emissaries into Berār for the purpose of detaching the nobles of that province from their allegiance to the Bahmani king. In this he succeeded beyond his expectations, for he had nothing to offer but hopes of salvation. He claimed descent from the second *Khalīfah* Umar-ul-Fārūk, and succeeded in persuading the nobles of Berār that if they fell fighting in the cause of the descendant of so great a leader in Islām they would secure the rewards promised to martyrs for the faith. The bait proved attractive, but it is not explained

how Nasīr Khān excused his alliance with an infidel, a Gond[1] Rājā. Having received promises of support from the officers in Berār Nasīr Khān invaded the province, marching southwards from Burhānpur through the Buldāna District. Meanwhile the rebel nobles besieged their governor, the Khān-i-Jahān, who still remained faithful to his master, in the fortress of Narnāla, whence he contrived to send a message to Alā-ud-dīn Ahmad Shāh informing him of the course of events in Berār. Khalaf Hasan Basrī, governor of Daulatābād, was selected as commander of the troops to be despatched against the invaders and marched from Daulatābād to Mehkar, where he was joined by the Khān-i-Jahān, who had succeeded in effecting his escape from Narnāla. From Mehkar Khalaf Hasan despatched some of the Deccani troops which were with him to Bālāpur and Ellichpur with orders to prevent any of the Gond chieftains from coming to the assistance of Nasīr Khān. This precautionary measure needs some explanation. Muhammadan historians make the mistake into which the first British administrators of Berār fell, and invariably describe the Korkūs of the Melghāt as Gonds.

Battle of Rohankhed.

21. Meanwhile Nasīr Khān had reached Rohankhed where Khalaf Hasan Basrī, marching northwards, met him. In the battle which was fought there Nasīr Khān was defeated and fled to Burhānpur, closely pursued by Khalaf Hasan. On the approach of the Deccanis Nasīr Khān fled to the fortress of Laling,[2] where he took refuge, leaving Burhānpur to be sacked. Khalaf Hasan then succeeded in drawing Nasīr Khān from his refuge and induced him to attack him in the open.

1 Probably Korkū.

2 Asīrgarh, according to another authority.

Nasīr Khān sustained another defeat and many of the rebellious nobles of Berār, who had taken refuge with him, were slain. Khalaf Hasan then returned to Bīdar laden with spoil.

The King of Mālwa invades the Deccan.

22. In 1462, during the reign of the young Nizām Shāh, the twelfth king of the Bahmani dynasty, Mahmūd Shāh of Mālwā invaded the Deccan by the route through the Buldāna District which had been followed by Nasīr Khān of Khāndesh and was afterwards to become the highway to the conquest of Southern India. The invader occupied Berār, overran all the northern districts of the Bahmani kingdom, and seized the capital, Bīdar, though he was not able to reduce its citadel. While he was still attempting this task the Deccanis rallied and appealed for aid to Mahmūd Shāh of Gujarāt, who appeared on the north-western frontier of the Bahmani dominions with an army of 80,000 horse. Mahmūd Gāwān, Nizām Shāh's general, with such troops as he could raise and a contingent of Gujarāti horse, forced Mahmūd of Mālwā to retire from Bīdar and harassed him during his retreat through eastern Berār. The invader attempted to reach his capital through the almost impassable Melghāt, and though he succeeded in reaching Māndo he left most of his army behind him a prey to the Korkūs of that wild tract. In the following year he again invaded Berār through the Buldāna District, but the Deccanis were prepared for him and again sought help from Gujarāt, whereupon Mahmūd of Mālwā withdrew in haste to his own dominions. In 1463 Nizām Shāh died and was succeeded by his brother, Muhammad III, surnamed Lashkarī, or 'the Soldier.' The Buldāna District, with the rest of Berār and the Deccan, suffered from the terrible two years of famine in 1473 and 1474, and most

of those who escaped death from starvation fled to Mālwā and Gujarāt. In the third year rain fell, but prosperity was slow to return, for few were left to till the soil, and it was by slow degrees that the wanderers found their way back to their ancestral holdings.

Berār divided into two provinces.

23. Fateh-ullāh Imād-ul-Mulk, a Brāhman who had been captured in childhood from Vijayanagar and brought up as a Musalmān, had been appointed governor of Berār in 1471, and Khudāwand Khān, an African, governed the southern districts of the province as his subordinate, having his headquarters at Māhur. In 1480 Muhammad III, on the advice of his minister Mahmūd Gāwān, subdivided the four great provinces into which the Bahmani kingdom had originally been divided into eight new provinces and Berār was divided under this arrangement into the two provinces of Gāwīl on the north and Māhur on the south. The line of demarcation is not recorded, but it is not unreasonable to suppose that it followed the northern crest line of the Bālāghāt plateau in which case the Chikhlī and Mehkar tāluks would have been included in the province of Māhur and the Malkāpur, Khāmgaon, and Jalgaon tāluks in that of Gāwīl. Elsewhere this administrative reform caused grave discontent on the part of the old *tarafdārs*, who found themselves stripped of half their power and influence and led to a conspiracy which ended in the death of the reformer, but Fateh-ullāh and Khudāwand Khān remained good friends and invariably worked in concert. The African seems to have been wise enough to realize that Fateh-ullāh was still his master in fact, though not in name. Muhammad III died of drink on March 23rd, 1482, and was succeeded by his son Mahmūd, a boy of twelve. During this reign all real power in the capital fell into the hands of the principal nobles residing there, and in 1485 it was grasped

by Kāsim Barīd, a Turk. The provincial governors, who were well aware that all orders purporting to issue from their sovereign were in fact framed by this upstart, ceased to heed them and by 1487 were independent in all but name.

Berār an independent kingdom.

24. In 1490 Ahmad Nizām-ul-Mulk of Ahmadnagar, Yūsuf Adil Khān of Bījāpur, and Fateh-ullāh Imād-ul-Mulk of Berār formally declared themselves independent of Bīdar. All three, with the possible exception of Ahmad, seem to have been extremely chary of using the royal title and all were well-disposed towards Mahmūd Shāh and anxious, should opportunity offer, to free him from the domination of Kāsim Barīd, but none of their attempts were successful and the Bahmani dominions were dissolved. Fateh-ullāh Imād-ul-Mulk died in 1504 and was succeeded by his son Alā-ud-dīn Imād Shāh, who had no scruples about using the royal title.

War with Ahmadnagar.

25. In 1508 Alā-ud-dīn Shāh was induced by some fugitives from Ahmadnagar to interfere in the domestic affairs of that kingdom, which was represented to him as being in a very demoralized condition. He marched through the Buldāna District to the borders of Ahmadnagar, where he was met by the army of Burhān Nizām Shāh under Mukammal Khān and suffered a severe defeat. He fled to Ellichpur while Mukammal Khān laid waste the whole of south-western Berār including the Buldāna District. Alā-ud-dīn was so hard-pressed that he fled to Burhānpur and enlisted the good offices of Adil Khān III of Khāndesh, who arranged terms of peace between Berār and Ahmadnagar. It was not long before the quarrel with Ahmadnagar was renewed, and as the District was probably the scene of some of the

conflicts between the troops of the two kingdoms, the general course of the hostilities may suitably be sketched here. Burhān Nizām Shāh was anxious to obtain possession of Pāthri on the north bank of the Godāvari, then the southern boundary of Berār, and proposed to exchange for that pargana another yielding a greater revenue. Alā-ud-dīn refused to entertain the proposal and fortified the town, but in 1518 Burhān Nizām Shāh captured it and retained possession of it until 1527 when Alā-ud-dīn, with the help of Sultān Kulī Kutb Shāh of Golconda, recaptured it. Burhān Nizām Shāh then entered into an alliance with Amīr Barīd of Bīdar and again annexed Pāthri, invaded Berār, and drove Alā-ud-dīn into Khāndesh. Ultimately Alā-ud-dīn was driven to take the desperate step of seeking aid from the ambitious and warlike Bahādur Shāh of Gujarāt, who, having entered Berār ostensibly as the ally of its king, gave unmistakable indications of an intention to annex both that kingdom and Ahmadnagar to his dominions. Alā-ud-dīn and Burhān now composed their differences and joined in an endeavour to persuade the invader to retire, a result which they succeeded in bringing about only by means of the most humiliating professions of vassalage and fealty.

Daryā Imād Shāh and invasion of Berār.

26. Alā-ud-dīn died in 1529 and was succeeded by his son Daryā Imād Shāh, who allied himself towards the end of his reign with Alī Adil Shāh I of Bījāpur, Ibrāhīm Kutb Shāh of Golconda, and Sadāshivarāi of Vijayanagar against Husain Nizām Shāh of Ahmadnagar. The war, the conclusion of which was not entirely honourable to Berār, does not seem to have been carried into the Buldāna District. In 1561 Daryā Imād Shāh died and was succeeded by his son Burhān Imād Shāh. Burhān, after a futile campaign in which he allied himself with Alī

Adil Shāh of Bījāpur, Alī Barīd Shāh of Bīdar, and Sadāshivarāi of Vijayanagar against Husain Nizām Shāh of Ahmadnagar and Ibrāhīm Kutb Shāh of Golconda, returned to Berār in 1563 and was seized by Tufāl Khān, the most powerful noble in the kingdom, and confined in the fortress of Narnāla. Henceforward Tufāl Khān was the real ruler of Berār. In 1565 Murtazā Nizām Shāh of Ahmadnagar persuaded Alī Adil Shāh to join him in attacking Tufāl Khān with the object of punishing the latter for his refusal to join the confederacy of the Muhammadan kings of the Deccan which had overthrown the power of Vijayanagar at the battle of Talikota. The allies entered Berār from the south and south-west and devastated it with fire and sword as far north as Ellichpur, destroying all standing crops. The Buldāna District probably suffered severely from this invasion. Murtazā and Alī remained in Berār, wasting the country and slaughtering its inhabitants, until the approach of the rainy season, when they were bought off by Tufāl Khān with a large sum of money.

Berār annexed to Ahmadnagar.

27. In 1572 Murtazā Nizām Shāh invaded Berār with the avowed object of freeing Burhān Imād Shāh from his prison and restoring him to his throne. Tufāl Khān and his son, Shamshīr-ul-Mulk, saw through the flimsy pretext and opposed the invader, but were defeated and, after some wanderings in the Melghāt, compelled to take refuge, the former in Narnāla and the latter in Gāwīlgarh. Both fortresses were eventually captured and Tufāl Khān, Shamshīr-ul-Mulk, and Burhān Imād Shāh, with their families and retainers to the number of some forty souls, were confined in a fortress in the Ahmadnagar dominions where, in a short time, they all perished, not without suspicion of foul play on the part of Murtazā Nizām Shāh. Berār now became a

province of the kingdom of Ahmadnagar, and though some of the adherents of the old *régime* succeeded in enlisting the active sympathy of Mīran Muhammad Shāh II of Khāndesh, a sudden attack on that kingdom by Murtazā, who advanced on Burhānpur and Asīrgarh by forced marches through the Buldāna District, brought Mīran Muhammad to his senses and effectually prevented him from prosecuting his intrigues in Berār.

Field operations in the Buldāna District and anarchy at Ahmadnagar.

28. In 1584 Saiyid Murtazā Sabzawāri, governor of Berār, quarrelled with Salābat Khān, the *de facto* ruler of Ahmadnagar during the latter part of the reign of the debauched Murtazā Nizām Shāh, and marched on Ahmadnagar. He was defeated near the capital and was pursued by Salābat Khān through the Buldāna District. Unable to withstand his powerful enemy in Berār he fled to the court of Akbar, where Burhān, the brother of Murtazā Nizām Shāh, also took refuge. The District was shortly afterwards traversed by the Khān-i-Azam, Akbar's foster-brother and governor of Mālwā, in the course of his hurried raid into Berār, but was not seriously disturbed, and remained at peace until the Mughals undertook the conquest of the Deccan in earnest. In 1588 Mīran Husain, having slain his father Murtazā, succeeded him as Husain Nizām Shāh II, but was put to death after a reign of less than two months. The nobles of Ahmadnagar then raised to the throne the young Ismail Nizām Shāh, the son of that Burhān who had taken refuge in the court of Akbar. This step furnished Akbar with a pretext for interfering in the domestic affairs of Ahmadnagar in the interests of his *protégé*, whose right to the throne was ignored. Jamāl Khān, the protector of the kingdom of Ahmadnagar during the minority of

the young Ismail, had adopted the heretical doctrines of the Mahdavis and established the religion of that sect in the kingdom of Ahmadnagar. This policy still further paved the way for invasion from the north by alienating the *amīrs* of Berār, most of whom were attached to Islām in its orthodox form. Burhān's first attempt on Berār was unsuccessful and he was compelled to retreat on Burhānpur, where he enlisted the aid of Rājā Alī Khān, the ruler of Khāndesh. He also induced Ibrāhīm Adil Shāh II of Bījāpur, who was smarting under a recent defeat suffered by his troops, to attack Ahmadnagar from the south at the time when Burhān should invade Berār from the north.

Battle of Rohankhed.

29. Jamāl Khān defeated the troops of Ibrāhīm Adil Shāh at Dhārāseo, but had not recovered from the fatigues of the field when he received news that the *amīrs* of Berār had declared for Burhān and had joined him on the border of the province near Burhānpur. He, therefore, hastened northward to confront this new danger, but the army of Bījāpur was not so broken as to be incapable of pursuit, and the Marāthā horse hung upon the flanks and rear of his army and cut off his supplies. When he entered the Buldāna District desertions from his army to that of Burhān were numerous. By this time Burhān and Rājā Alī Khān had advanced as far as the plateau above Rohankhed, where they awaited the arrival of Jamāl Khān. Jamāl Khān hesitated to attack the enemy in front, and, with the object of taking them either in flank or in rear, descended the Rohankhed *ghāt* by a circuitous and difficult route. The way was long and waterless and the month was May, and the Mahdavis reached the foot of the hills in a condition of great exhaustion, and halted in a position where no water was to be found. Here information was received

that there was, within six or seven miles of the spot where they had halted, a camping ground well supplied with water, and Jamāl Khān had no choice but to press on with his jaded troops. Meanwhile the invaders had received information of the straits to which Jamāl Khān was reduced and took up a position covering the watercourse towards which he was making his way. The Mahdavis were in no condition to fight for that which they so sorely needed, and were fain to halt and seek for water which could be had without fighting. They made for a grove of date palms within a distance of two miles from their position and found a supply of water only just sufficient to satisfy the want of man and beast for that day. Jamāl Khān, whose forces, though weary, were refreshed for a time, preferred to attack the enemy at once rather than to run the risk of having to lead on the morrow an army refreshed by rest and sleep but again thirsty, and on the afternoon of May 8th, 1590, drew up his troops for the attack. It was only the religious zeal of the exhausted Mahdavis which enabled them to traverse the distance which lay between them and the army of the allies, but they advanced boldly to the attack and in the first onset gained the advantage, but Jamāl Khān was laid low by a musket shot in the forehead and the other Mahdavi leaders, the chief of whom were Yākūb Khān, Khudāwand Khān, and Suhail Khān the eunuch, were not disposed to continue the fight, and fled from the field, taking with them the young Ismail Nizām Shāh. The fugitives were closely pursued by Burhān's officers, and were overtaken. Yākūb Khān and Khudāwand Khān were slain and Suhail Khān the eunuch effected his escape, leaving Ismail in his father's hands. Burhān now ascended the throne of Ahmadnagar as Burhān Nizām Shāh and reigned until his death in 1595.

Cession of Berār to Akbar.

30. After the death of Burhān Nizām Shāh affairs in Ahmadnagar fell into the utmost confusion. Contending factions raised their own puppets to the throne and attempted to establish them thereon by force of arms, and one partisan was at length guilty of the incredible folly of calling to his aid Sultān Murād, Akbar's fourth son, who was even then awaiting in Gujarāt a favourable opportunity for a descent on the Deccan. Murād at once marched on Ahmadnagar, which was defended by the heroic Chānd Bībī, and hemmed in the Deccanis so closely that they were fain in April 1596 to purchase his retreat by the formal cession of Berār to the emperor. The province thus again became, after the lapse of two centuries and a half, an appanage of the crown of Delhi, and Murād took up his quarters near Bālāpur in the Akolā District and governed it in his father's name. After the cession of Berār to the Mughals disputes occurred regarding its boundaries and war broke out afresh. The theatre of war lay to the south of and beyond the Buldāna District, but it is probable that the District was much disturbed, especially in its south-western corner. In 1599 Murād died and was succeeded as viceroy by his younger brother Daniyāl who, with the help of the Khān-i-Khānān, captured Ahmadnagar later in the same year and sent its king, Bahādur Nizām Shāh, to Akbar as a state prisoner.

The Ain-i-Akbarī.

31. In 1596-97 the statistical account of Berār as a province of the Mughal empire was added to the Ain-i-Akbarī. The present District of Buldāna comprised a large part of Akbar's *sarkārs* of Narnāla and Baitalwādi, and the greater part of the *sarkār* of Mehkar. The demand on account of land revenue, including *suyūrghāl*, amounted to more than sixteen lakhs of rupees, but it is extremely

doubtful whether anything approaching this sum was ever realized. The only place within the District of which a particular account is given is Lonār, which is thus described :—

'Lonār is a division of Mehkar, and is a place of 'great sanctity. The Brāhmans call it Bishan Gayā. 'There are three Gayās, where the performance of good 'works can be applied as a means of deliverance to the 'souls of deceased ancestors: namely Gayā in Bihār, 'which is dedicated to Brahma, Gayā near Bījāpur, 'dedicated to Rudra, and this one. Here is also a 'reservoir, having a spring in it of great depth, and 'measuring a *kos* in length and in breadth, and surround-'ed by lofty hills. The water is brackish, but when 'taken from the centre, or at its sides,[1] it is sweet. It 'contains the essential materials for the manufacture 'of glass and soap, and saltpetre is here produced and 'yields a considerable revenue. On the summit of a hill 'is a spring at the mouth of which is carved the figure 'of a bull. The water never flows from this spring to 'the other, but when the thirtieth lunar day falls on a 'Monday its stream flows into the large reservoir. In 'the neighbourhood is a *zamīndār* called Waila, of the 'Rājput tribe, commanding 200 horse and 2000 foot. 'Another is called Sarkath, also a Rājput, and possesses '100 horse and 1000 foot.'

Accession of Jahāngīr.

32. After the fall of Ahmadnagar Malik Ambar the African, of whom we shall hear more hereafter, raised to throne Murtazā Nizām Shāh, a scion of the royal family, and allowed him to maintain a semblance of authority in the fortress of Ausa, while he established

1 Clearness of description is not Abul-Fazl's strong point. He probably means by this expression 'near the centre', for if the water were sweet both in the centre and at the sides of the lake it would be brackish nowhere.

himself in Khirkī, afterwards known as Aurangābād, as the champion of the independence of the Deccan. In 1605 Daniyāl died of drink in Burhānpur and later in the same year Akbar followed him to the grave and was succeeded by his eldest son Salīm, who assumed the title of Jahāngīr. It is unnecessary to follow in detail the tedious progress of the warfare between his generals and Malik Ambar. Throughout his reign the Mughal tenure of Berār was very uncertain. At times Malik Ambar occupied the whole province, and even introduced his own land settlement. At other times his officers were driven back to the neighbourhood of Khirkī, but it was seldom that his hand was not felt in Berār. It will be sufficient to notice hostilities between the Deccanis and the imperialists so far as they immediately affected the Buldāna District. In 1610, Sultān Parwez, Jahāngīr's second son, being viceroy of the Deccan, the Deccanis made a determined attack on Ahmadnagar, then held for the emperor by Khāja Beg Mirzā Saffavī. Parwez made an attempt, by way of Rohankhed and the Bālāghāt of Buldāna, to relieve the beleaguered town, but the way was too rough for his slothful and disorganized army and he was compelled to fall back on Burhānpur while the Mughal garrison of Ahmadnagar, disappointed of its hope of succour, abandoned the fortress and followed him to Khāndesh.

Operations against Malik Ambar.

33. In 1612 a combined attack on Malik Ambar was undertaken by the express desire of Jahāngīr. Abdullāh Khān, the *sūbahdār* of Gujarāt, was to advance on Daulatābād, by way of Nāsik, with an army of 14,000 men, while Rājā Mān Singh, the Khān-i-Jahān, and the Amīr-ul-Umarā should advance towards the same objective by way of Rohankhed and the Bālāghāt of Buldāna. It was arranged that the two armies should arrive

simultaneously at Daulatābād and should there envelop and overwhelm Malik Ambar, but the enterprise was wrecked by the contemptible jealousies of the imperial officers. The officers from Berār would not co-operate with those from Gujarāt and Malik Ambar was allowed to cope with the two armies in detail, with the result that Abdullāh Khān was driven back to Gujarāt and Rājā Mān Singh retreated through the Buldāna District to Burhānpur, leaving Berār once more in the hands of the Deccanis. Early in 1616 Shāhnawāz Khān, the *sūbahdār* of Berār, who commanded at Bālāpur, received an accession of strength from Malik Ambar's army, some of the latter's principal officers having deserted him and joined the Mughal governor in a fit of *pique*. Shāhnawāz Khān advanced by way of Rohankhed and the Buldāna road on Khirkī, in the neighbourhood of which town he signally defeated Malik Ambar. He was not, however, strong enough to maintain himself in Malik Ambar's country, and was forced to retreat on Bālāpur by the road by which he had advanced. In 1617 Jahāngīr's third son, Sultān Khurram, better known as Shāh Jahān, was appointed to Berār, and drove the Deccanis out of all their strongholds in the province.

The Mughals again checked.

34. In 1620 Malik Ambar again took the field, profiting by Jahāngīr's absence in Kashmīr. He besieged Khanjar Khān in Ahmadnagar and drove in the commanders of outlying posts in the Bālāghāt of Buldāna and Akolā, forcing them to take refuge in Bālāpur with Darāb Khān, who had succeeded his father Shāhnawāz Khān as governor of Berār. Darāb Khān collected his forces, and advanced into the Bālāghāt and thence to Ahmadnagar, where he fell upon and dispersed the besiegers, but supplies were scarce and dear and the imperial army could not maintain itself in the Ahmadnagar coun-

try. Darāb Khān therefore retired through the Buldāna District to Bālāpur, where he encamped until supplies should be collected. A force of the Deccanis hung on the rear of the retreating army and followed it as far as Bālāpur, and though the Mughals defeated them in the neighbourhood of that town, they did incalculable mischief in Berār, burning the crops and destroying supplies. Darāb Khān made another effort and advanced as far as Mehkar, where he remained for three months, engaging the enemy almost daily. He was victorious in three pitched battles, but victories in the field made very little impression upon the enemy's Marāthā horse, and all supplies were cut off. Darāḅ Khān was thus compelled to fall back once more on Bālāpur, whither he was followed by the enemy, who repeated the tactics which had been so successful at Mehkar. Darāb Khān was now compelled to fall back on Burhānpur and the enemy followed him and laid siege to that town, the whole of Berār and Khāndesh being now in their hands.

Defeat of Malik Ambar.

35. In 1621 Shāh Jahān was again appointed to the viceroyalty of the Deccan. He relieved Burhānpur and compelled Malik Ambar to flee through Berār towards Daulatābād. Shāh Jahān followed him through the Buldāna District and razed his capital, Khirkī, to the ground. He then relieved Ahmadnagar, where Kanjar Khān still held out, and entered into a treaty under which the Mughal frontier was advanced thirty miles southwards and Malik Ambar agreed to pay a large indemnity. It was at this juncture that Yādava Rao of Sindkhed transferred his allegiance from Malik Ambar to the emperor, and thus gave the Mughals a secure foothold in south-western Berār. The family of Lakhājī Yādava Rao is the leading Hindu family of Berār. Of its descent we have various accounts, but it claims the

purest Rājput lineage. A somewhat doubtful legend traces its origin to a village named Karauli in Rājputāna and tradition connects it with the Yādava Rājās of Deogiri, but they now intermarry with the Marāthās. It was this family which gave in marriage a daughter who became the mother of the famous Sivāji. The match was indeed regarded by the Sindkhed family as a *mésalliance*, but the connection made was probably satisfactory to both parties; one gained social honour and the other a higher caste status.

In 1624 Shāh Jahān, who had rebelled against his father in 1622, took refuge, after many vicissitudes, in the Bālāghāt of Buldāna and Akolā. In the following year he submitted to his father and was pardoned. In 1626 Malik Ambar died in his 80th year and his son, Fateh Khān, succeeded to his position in the Deccan.

Buldāna again in the hands of the Deccanis.

36. Towards the end of 1626 Pīrā Lodī the Afghān, who held the title of Khān-i-Jahān and had been appointed to the command in the Deccan, treacherously sold the whole of the Bālāghāt of Berār for twelve lakhs of rupees to Fateh Khān and Murtazā Nizām Shāh, and the greater part of the Buldāna District thus passed once more out of the hands of the imperial officers. Shāh Jahān ascended the imperial throne in 1628 and sent a *farmān* to Murtazā Nizām Shāh, ordering him to evacuate all posts in the Bālāghāt of Berār held by his troops. The order was obeyed, but Murtazā secretly instigated the commandant of Bīr to refuse the Mughals admission to that fortress. The Khān-i-Zamān advanced into the Bālāghāt of Buldāna and on his approach Bīr was surrendered. Meanwhile Murtazā sent an army of 6000 horse under Sāhujī Bhonsla to intercept the retreat of the Khān-i-Zamān's force. This army occupied positions in the Malkāpur, Jalgaon

and Akot tāluks, but was dispersed by an Afghān *jāgīrdār* from the Amraoti District.

War between Delhi and Ahmadnagar.

37. Pīrā Lodī, who had sold the Bālāghāt of Berār to Murtazā Nizām Shāh, was summoned to court by Shāh Jahān, but his reception there so clearly indicated the emperor's intention of calling him to account for his treachery that he seized an early opportunity of escaping to the Deccan. Murtazā Nizām Shāh refused to surrender him and early in 1630 Shāh Jahān arrived in Khāndesh on his way to the Deccan. He despatched three armies, one of 20,000 men and two others of 15,000 each, into the Bālāghāt of Buldāna. Azam Khān, viceroy of the Deccan, who held the chief command, passed the rainy season of 1630 in Deulgaon Rāja. At the end of the rains he was superseded by Asaf Khān Yamīn-ud-daulāh and the war was carried beyond the confines of Berār. Pīrā Lodī was slain early in 1631.

Famine.

38. The rains of 1630, to avoid which Azam Khān had taken up his quarters in Deulgaon Rāja, while the Deccanis had remained in cantonments at Jālna, had failed, and a famine was the natural consequence. It is said that the rains failed completely in Berār and the Deccan and partly elsewhere, and that the famine was consequently more severe in the two tracts named than in other places, but it is certain that the effects of the famine were much enhanced by the hostilities between the imperialists and the Deccanis, and the Buldāna District, where the imperial forces numbered 50,000, must have suffered very severely.

Fall of Daulatābād and reorganization of the Deccan administrative divisions.

39. The District slowly recovered from this calamity and the war dragged its slow length along until Daulatābād fell in 1633, and the last remnants of the sovereignty of the Nizām Shāhi dynasty

were entirely destroyed. During the campaign which ended in the fall of Daulatābād, Rohankhed was an important depôt on the line of communications of the Mughal army. In October, 1634, Shāh Jahān's son, Shāh Shujā, encamped at Malkāpur on his way to the siege of Purenda. Towards the end of 1634 Shāh Jahān issued a *farmān* redistributing his territories in the Deccan. Hitherto Khāndesh, Berār, and the conquered part of the Ahmadnagar country had formed a province under a viceroy. These tracts were now divided into two *sūbahs*, or revenue divisions, each under the government of a *sūbahdār*, an arrangement which caused the temporary dismemberment of the old province of Berār. The northern *sūbah*, known as the Pāyanghāt, consisted of Khāndesh and Berār as far as the crest line of Bālāghāt of Buldāna, Akolā, and Yeotmāl; and the southern *sūbah*, the Bālāghāt, comprised all the Mughal conquests to the south of that line. Of the present tāluks of the Buldāna District, Malkāpur, Jalgaon and Khāmgaon lay in the Pāyanghāt, and Chikhlī and Mehkar in the Bālāghāt. This arrangement was not of long duration. In 1636 Aurangzeb, Shāh Jahān's third son, was appointed to the viceroyalty of the Deccan, which was now divided into four *sūbahs* or divisions—(1) Daulatābād, in which division Aurangzeb resided, establishing his capital at Khirkī, which he renamed Aurangābād, (2) Telingāna, (3) Khāndesh, and (4) Berār, which became once more a homogeneous province.

Accession of Aurangzeb.

40. In 1658, on receiving news of the sickness of his father, Aurangzeb marched northwards from Aurangābād into Hindustān, and after a fratricidal war ascended the throne of Delhi under the title of Alamgīr. Throughout his long reign nothing worthy of note occurred in the Buldāna District, except the gradual growth

of the power of the Marāthās and the extension of their ravages into Berār. Aurangzeb died in 1707 and was succeeded by his eldest surviving son, Shāh Alam, who took the title of Bahādur Shāh. He died in 1712 and from that time until 1720, when Muhammad Shāh was raised to the throne, the empire of Delhi was ruled by two Saiyids of Bārha, brothers, who set up puppet emperors. In 1720 these two brothers plotted against the life of the powerful Chīn Kilīg Khān, better known as Asaf Jāh and Nizām-ul-Mulk, who had been appointed *sūbahdār* of Mālwā, and instigated their nephew, Alam Alī Khān, viceroy of the Deccan, to attack him. Alam Alī Khān marched into the Buldāna District to meet Asaf Jāh, but the campaign which cost him his life took place in the Akolā District.

Intrigues against Nizām-ul-Mulk.

41. The Saiyid brothers were destroyed shortly after their attempt to ruin Asaf Jāh and Muhammad Shāh was freed from their domination. They were, however, succeeded by intriguers no better disposed towards Asaf Jāh, and Mubāriz Khān, *sūbahdār* of Hyderābād, who had been until now a warm partisan of Asaf Jāh's, was bribed by a promise of the viceroyalty of the Deccan to oppose him, and marched northwards. Asaf Jāh advanced southwards to Aurangābād, whence he wrote to Mubāriz Khān cautioning him to refrain from breaking the peace. Mubāriz Khān paid no heed to the warning, but pressed on in the endeavour to turn Asaf Jāh's flank, being anxious to fight with his back to Delhi, whence he expected support. Asaf Jāh anticipated this design and moved eastwards from Aurangābād with the object of thwarting it, and in the meanwhile sent daily letters to Mubāriz Khān, urging him to refrain from hostilities. The inducement that had been held out to Mubāriz Khān was too strong for him, and he continued his

march northwards, evaded Asaf Jāh, crossed the southern Pūrna river, and entered the Buldāna District. Asaf Jāh, finding that the enemy had evaded him, turned northwards in pursuit, and succeeded in crossing the southern Pūrna river and defeating a force which Mubāriz Khān had left to guard the fords. Meanwhile Mubāriz Khān was making good his position at Shakarkheldā in the Mehkar tāluk, where Asaf Jāh encountered him on October 13th, 1724. The results of the battle between the opposing forces settled the fate of Berār for a century and a quarter.

Battle of Shakarkheldā.

42. The vanguard of Asaf Jāh, who was now advancing northwards, was commanded by Kādir Dād Khān, who was closely related to his leader, and the right of this force was commanded by Tālib Muhiyuddīn Khān, Asaf Jāh's cousin, and the left by Muzaffar Khān, another relation of Asaf Jāh's. The advanced guard, with some artillery, was commanded by Kunwar Chand the Bundelā, with whom were associated Barkandāz Khān and Atā Yār Khān, commanders of the artillery. With the right wing of Asaf Jāh's army were Iwaz Khān, Saiyid Jamāl Khān, Mukarrab Khān, Khān-i-Alam the Deccani, Mutahawwir Khān, and Azīz Beg Khān, and with the right centre were Zahīr-ud-daulāh Riāyat Khān and Muhammad Ghiyās Khān. The left was commanded by Zahīr-ud-daulāh Abdur Rahīm Khān, Asaf Jāh's uncle, with whom was associated Saiyid Ghazanfar Khān Burhānpurī. With the left centre were Hirzullāh Khān and Bahādur Dil Khān, and the centre was commanded by Asaf Jāh in person. Mubāriz Khān's army was arranged as follows:—the vanguard was commanded by Ghālib Khān and Husain Munawwar Khān, and the advanced guard by Muhammad Beg Khān. Ibrāhīm Khān, otherwise known as Bahādur Khān, commanded the right wing, and Abdul Fattāh Khān the left, Mubāriz Khān

commanded the centre and had with him the Khān-i-Zamān, son of the Khān-i-Khānān, Munawwar Khān, Kizilbāsh Khān, Faik Khān, Arab Beg Khān Tūrāni, and Mīr Yūsuf Khān. Mubāriz Khān first advanced to the attack moving over ground much broken by nullah against Asaf Jāh's centre. The fight was fiercely contested, but Asaf Jāh's loss was slight, except in elephants. Asad Khān and Masūd Khān, two of Mubāriz Khān's sons, were slain, and Mahmūd Khān and Hāmid-ullāh Khān, his two other sons, were wounded and captured. The driver of Mubāriz Khān's elephant fell, covered with wounds, and his master took his place and so fled from the field, but fell before he could reach a place of safety. On the next day the slain were counted and it was found that more than three thousand of Mubāriz Khān's army had fallen and that large numbers of horses had been destroyed. Of Asaf Jāh's army his uncle Riāyat Khān and Sulaimān Khān were slain and Saiyid Ghazanfar Khān was mortally wounded. Other casualties were few, and no other officer of distinction was slain or seriously wounded.

Asaf Jāh halted for three or four days at Shakarkheldā, which he renamed Fatehkheldā in order to commemorate his victory, and marched by way of Aurangābād to Hyderābād, where he assumed office as viceroy of the six *sūbahs* of the Deccan, nominally in subordination to the emperor, but virtually as independent ruler of the country by right of conquest. Berār and the Deccan, excluding those tracts which were captured by the Marāthās and were afterwards taken from them by the East India Company, have ever since formed part of the dominions of Asaf Jāh's successors.

The Marāthās.

43. It must not, however, be supposed that the Nizāms of Hyderābād exercised undisputed sway over their wide dominions. Several years before the battle of Fatehkheldā the

imperial officers in the Deccan had entered into a humiliating compact with the Marāthās under the terms of which the latter were allowed, in consideration of their abstention from ravaging the country, to levy an impost known as *chauth*, amounting to one-quarter of the land revenue, and a further contribution known as *sardeshmukhī* and amounting to one-tenth of the revenue to cover the cost of collecting the *chauth*. This agreement had been in force for some years when, in 1719, it was formally ratified by the advisers of the emperor Farrukhsiyar at Delhi. Asaf Jāh's sovereignty was, therefore, subject to this limitation, which seems to have been accepted by him and his officers as part of the established order of things. So far as Berār was concerned the *mukāsdār* or recognized collector of *chauth* and *sardeshmukhī* was the Bhonsla Rājā of Nāgpur, and the effects of this dual system of government are well described by Sir Alfred Lyall[1]:—'Whenever the emperor or the 'Nizām appointed a *jāgīrdār* the Marāthās appointed 'another, and both claimed the revenue, while foragers 'from each side exacted forced contributions; so that the 'harassed cultivator often threw up his land and helped 'to plunder his neighbour. The Marāthā by these means 'succeeded in fixing his hold on this province; but its 'resources were dilapidated, and its people must have been 'seriously demoralized by a *régime* of barefaced plunder 'and fleecing, without attempt at principle or stability.' This brief extract describes generally the condition of the Buldāna District between the years 1724 and 1803.

Disturbances at Aurangābād and attack on Sindkhed.

44. In 1757 there were disturbances at Aurangābād where the Nizām Salābat Jang's forces were concentrated. These troubles had their origin partly in the restlessness of the Marāthās

[1] Berār Gazetteer, p. 128.

and partly in a revolt against the minister, Samsām-ud-daulāh, who was dismissed and replaced by Basālat Jang, Salābat Jang's younger brother. Mīr Nizām Alī, Salābat Jang's next brother, marched through the Buldāna District with the army of Berār and, on his arrival at Aurangābād, contributed materially to the restoration of peace and the healing of discord, in return for which service he was appointed minister in place of Basālat Jang and was also nominated heir-apparent, receiving the titles of Asaf Jāh and Nizām-ul-Mulk. In 1758 Bālāji Rao attacked Sindkhed to the relief of which place Nizām Alī hastened. He was compelled to fight his way from Aurangābād to Sindkhed, but succeeded in relieving the place. The Marāthās, however, were to be bought off only by the cession of territory yielding a yearly revenue of twenty-seven lakhs.

The second Marāthā war.

45. By the beginning of August, 1803, Daulat Rao Sindhia and Raghujī Bhonsla, bent on war, had advanced as far as Malkāpur where they encamped. Colonel Collins, the British Resident with their camp, was instructed to demand that they should at once withdraw from Berār. He was met by a refusal which was regarded as tantamount to a declaration of war, and was dismissed from their camp. On September 23rd, 1803, the allies were defeated by Major-General Arthur Wellesley at Assaye, six miles beyond the border of the District, and after the victory Wellesley marched through the District towards Akolā, on his way to Argaon. After the treaties of Deogaon and Anjangaon, Wellesley marched back through the District to Jālna, and in the middle of 1804 recorded his opinion of this part of Berār, which, it must be remembered, had suffered from famine as well as from war. 'Sindkhed,' he wrote, 'is a nest 'of thieves. The situation of this country is shocking;

'the people are starving in hundreds; and there is no 'government to afford the slightest relief.'

The Pindāris and the revenue farmers.

46. The treaties of Deogaon and Anjangaon had demolished the pretensions of the great Marāthā leaders, Sindhia and Bhonsla, but did not much improve the situation in Berār. Marāthā and Pindārī freebooters followed in their footsteps and excelled them in rapacity. Pimpalgaon, near Jalgaon, was sacked and gutted by one band; and in 1813 two Marāthā leaders occupied the Fatehkheldā pargana for more than three months, sacked Fatehkheldā town, and generally plundered the country. To them succeeded the Bhīl *naiks* who robbed house by house. It may be doubted whether these self-confessed robbers were more injurious to the country than were the great revenue farmers who succeeded them. Extravagance at the capital necessitated the raising of large loans at exorbitant rates of interest. When these fell due they could not be met and the device adopted for satisfying the creditors was to grant them leases of the revenue in Berār, the richest province of the Deccan. The tenure of these farmers was uncertain, for loan succeeded loan, and as each successive creditor became importunate he received a lease, often in supersession of his predecessor, who seldom abandoned his rights without a struggle. The condition of the country may be imagined. It was to the interest of each revenue farmer to realize as much as he could in the shortest possible time and without the slightest regard to the interests of the rival who should succeed him or of the wretched cultivator. It is not surprising that of all these lessees one firm only, that of Messrs. Pestanji and Company, attempted to improve in any way the condition of the cultivator and the resources of the province.

Affray at Malkāpur.

47. This policy was continued until the Assignment of Berār to the East India Company in 1853, and throughout the first half of the nineteenth century law and order were almost unknown in the province. The affray at Malkāpur only five years before Berār was assigned to the Company is a fair example of the estimation in which the Government was held as the guardian of the peace. In 1837 a Musalmān shot dead a Rājput of Dattāla who had insulted him at the Pimpalgaon fair. The act generated a blood feud, and twelve years later Lāl Singh of Dattāla, without warning or fresh provocation, assembled a band of nearly three thousand Hindus to avenge his relation's death. The fanatical Sikhs of Nander on the Godāvari sent a contingent of five hundred men and the first news of the impending attack came to the Musalmāns of Malkāpur from their friends at Pātur, who sent hasty word that this formidable company was marching by. The Rājputs and Sikhs assaulted Malkāpur. There was the usual street fighting, burning, sacking, and slaying, though not many lives were lost, and the Muhammadans were worsted. This was, however, only the first game of the rubber, for the Musalmāns were flocking to the fray from neighbouring towns; from Burhānpur especially a strong body had set out. The police and the local militia under the *tālukdār* were utterly powerless, but detachments of the Nizām's army,[1] under Major Arthur Wyndham, then arrived, and found Malkāpur empty and deserted. The Musalmāns had been driven out and the Rājputs had retreated to Dattāla, where they afterwards had a skirmish with the troops.

The Assignment.

48. In 1853 Berār and other districts of the Nizām's Dominions were assigned to the East India Company in liquidation of

[1] The Hyderābād contingent.

the large debt due on account of arrears of the pay of the Hyderābād contingent and as security for the future payment of that force. At the Assignment Berār was divided into two districts, South Berār (the Bālāghāt) with headquarters at Hingoli and North Berār with headquarters at Buldāna. After the Mutiny the province was reconstituted into East Berār with headquarters at Amraoti and West Berār with headquarters at Akolā, the present Buldāna District being included in the latter. The District was undisturbed during the Mutiny and in 1861 a fresh treaty was made with the Nizām. In 1864 the tāluks of Malkāpur, Chikhlī and Mehkar were separated from the West Berār District and formed into an independent charge styled the South-West Berār District —a clumsy designation which was changed in the following year to the Mehkar District. In 1867 Buldāna was selected as the headquarters of the District, to which it thenceforth gave its name. On the reconstitution of the six districts of Berār in August 1905, Buldāna received the Khāmgaon and Jalgaon tāluks from the Akolā District.

Progress since the Mutiny.

49. The history of the District during the last half century has been uneventful, and is mainly a record of steady progress temporarily checked by scarcity in 1896-97 and by a severe famine in 1899-1900. Apart from these two natural calamities the most noteworthy event was probably the enormous stimulus given to the cultivation of and trade in cotton by the American Civil War. Sir Richard Temple wrote, in 1867, of the province generally: 'Before this cotton had been one out 'of many staples. It now became the prevailing, absorb- 'ing, predominating product. Much of the other sorts 'of culture was displaced to make room for it. The people 'imported quantities of food grain from the Nāgpur country 'in order that they might have the more land whereon

'to raise the remunerative cotton crop. The staple, too, is 'one that requires much manual toil in weeding, ginning, 'packing, and the like. Hence there arose a great and 'urgent demand for rural labour, which, of course, operated 'to raise the standard of wages. A great exportation of 'cotton to Bombay was soon established. The importa-'tion of foreign produce was far from proportionate; 'consequently much of the return for this cotton consisted 'of cash and bullion. This circumstance, making money 'cheap, tended to raise the prices of all things. Another 'effect was that the labouring and producing classes, 'especially the agriculturists, were rapidly enriched.' This extract partly explains the rapid recovery of Berār from the deplorable condition in which it was found in 1853. No other stimulus such as that applied by the demand for Indian cotton during the American Civil War has been applied, but the progress of the District has been and remains steady and continuous.

ARCHÆOLOGY.

Architectural remains.

50. The only archæological remains in the Buldāna District which are worthy of notice are the temples and *dharmshālas* at Lonār, Mehkar and elsewhere, the walls of Mehkar and Malkāpur, the mosques at Fateh-kheldā and Rohankhed, and the tomb at Deulgaon Rāja.

Lonār.

In the village of Lonār is the old temple of Daitya-Sūdan, a Vaishnava temple so called on account of its connection with the story of the demon Lavanāsur or Lonāsur who used to dwell in the crater close by, and who was slain by Vishnu in his incarnation of Daitya-Sūdan. The temple measures 105 feet long by 84½ feet broad, it faces east, and is built of black stone profusely carved



Bemrose, Collo., Derby.

NORTH FACE OF TEMPLE, LONAR

all over the exterior with images and other ornament. The work is comparatively late, as may be seen from the inferior workmanship of the images, the style of the bands of moulding, particularly those in the basement, and an indiscriminate spreading of ornament over every available surface. The building seems never to have been finished. The roof and some parts of the tops of the walls, with the tops of the three doorways of the hall, have never been completed. The four great pillars to support the intended dome, together with part of the inside masonry lining of the walls, were never erected, but at a very much later date the building was again taken in hand and finished off in a rough and ready manner with coarse brick-work, and brick arching was thrown over the unfinished tops of the three doorways. The basements for three porches before the doorways were laid, but the porches were never finished. Mr. Cousens, Superintendent of the Archæological Survey in Bombay, from whose Report for the year ending June 30th, 1902, these accounts of the temples at Lonār and Mehkar are taken, is of opinion that this temple was being built when the Muhammadans first overran this part of the country about the end of the thirteenth or beginning of the fourteenth century, that they stopped the work, dispersed the workmen, and mutilated the images. A standing figure of Sūrya occupies the principal niche at the back of and outside the temple which was possibly intended to be a shrine of this god. In the south-eastern corner of the courtyard of the temple is a small plain temple facing north, and containing three old images brought from elsewhere, the principal being that of Vishnu, supported on one side by Brahmā. On the east of the town is an old square *kund* built of black stone. Around the four walls are niches for images, beneath which a platform runs all the way round. On the east

side a small balconied pavilion is built forward from the wall and projects into the tank. To the west of the town, at a short distance, is an old *dharamshāla* composed of corridors of cut-stone pillars.

The hollow in which lies the lake of Lonār, probably caused by a violent gaseous explosion long after the eruption of the Deccan trap and in comparatively recent times, contains, besides the foundations of a mosque which was never completed, sixteen temples, built in the Hemādpanthī style. One of them is dedicated to Bhawāni Devī, another is a Vishnuite shrine and there are some which are Sivite. Thus all the three principal Hindu sects, the Vaishnava, the Shaiva and the Sākta, are represented here. Most of them are in a ruinous state, but some contain beautifully carved door frames and pillars while in some the ceiling is decorated with cusped ornament.

Mehkar.

51. The *dharamshāla* at Mehkar is about 72 feet square inside and is formed by a deep covered colonnade with two rows of pillars surrounding a small central square 23 feet square, which is open to the sky, and the pavement of which is sunk a few feet below the level of the colonnade. There were 60 pillars in all, of which 25 still stand. There is a marked absence of figure sculpture on this building, and the decoration on the pillars is almost entirely confined to geometric and conventional leaf designs, which, Mr. Cousens reasonably concludes, indicates a period later than the earliest inroads of the Muhammadans into Berār and the Deccan. The new temple of Bālāji is of no antiquarian interest in itself, but it contains a broken Jain image, with the date *Samvat* 1272 (A.D. 1215) upon it, in a short inscription.

The gate known as the gate of the Momins in the walls of Mehkar bears an inscription consisting of a text



Bemrose, Collo., Derby.

NORTH VIEW OF TEMPLE WEST OF VILLAGE, DHOTRA.

from the twenty-sixth chapter of the Korān, which gives in a chronogram the date of the construction of the gate as A.H. 894 (A.D. 1488), which, it may be noticed, corresponds with that of the repair of Gāwīlgarh, and falls only two years before the time when Fatehullāh Imād-ul-Mulk declared himself independent.

Hindu shrines at Deulgaon Rāja and other places.

52. Deulgaon Rāja, in the south-western corner of the District, contains a handsome little domed tomb, in the Mughal style, known as the *Moti Samādhi* of Chimkābai Sāhib, daughter of Anand Rao Mahārājā, of Deulgaon Rāja. The tomb is a square building of cut stone, with a minaret rising from each of the four corners of its roof, and clusters of miniature *minārs* round the base of each. Over the centre rises a well-proportioned dome, with other little *minārs* around its drum, and surmounted by a remarkably well-designed finial. An ornamental open work parapet and deep cornice surround the top of the roof, and the whole building is set upon a very ornamental high basement of the same design as the beautiful green stone sarcophagus at Bījāpur.

At Dhotrā, eighteen miles south of Chikhlī, are three old temples, of which the most important is the temple of Siva, about a quarter of a mile south of the village and in the fields. It faces the east, where it has but one entrance, and consists of a shrine and closed *mandap*. Four plain pillars support the ceiling of the *mandap*. The pilasters are built in sections with the courses of the wall masonry and are not, as in earlier work, single shafts built into and against the wall. The bracket capitals of the pillars have the cobra ornament upon them. The exterior of the temple is fully moulded in ornamental bands, but there are no images whatever, not even in the usual three niches round the walls of the shrine. Mr.

Cousens is of opinion that these temples more or less devoid of figure sculpture on the exterior represent the true Hemādpanthī style of architecture. Hemādri or Hemād Pant was the minister of the Yādava Rājā, Mahādeva Ugrasārvabhaum, who reigned at Deogiri from 1260 to 1271 by which time, Mr. Cousens reasonably conjectures, stories of the havoc wrought by the Muhammadan iconoclasts would have reached the northern Deccan and induced Hindu builders to construct their temples in such a way that there should be nothing on the exterior to give offence to the strangers or excite their iconoclastic zeal.

At Sātgaon, four miles from Chikhlī, is an old temple of Vishnu which faces the west. From the style of the ceilings of the *mandap* and the pillars, the date of the temple's construction has been placed between the eleventh and fourteenth centuries. A little way to the north of this temple are four pillars, which with two images are all that remain of a Jain temple. One of the images, that of Pārsvanāth, bears an inscription of two lines, dated *Saka* 1173 (A.D. 1251). At Sakegaon, six miles west of Chikhlī, is an old temple of Mahādeo, which is probably of the same period as the temple of Vishnu at Sātgaon.

Fatehkheldā and Rohankhed.

53. At Fatehkheldā or Shakarkheldā, twelve miles north-west of Mehkar, is a very fine little mosque, bearing an inscription which contains a chronogram giving the date A.H. 989 (A.D. 1581). At Rohankhed there is an ornate mosque very similar to that of Fatehkheldā, but slightly lighter in appearance. It bears an inscription of which only fragments are legible. It records the fact that the mosque was built by Khudāwand Khān, whose generosity is praised, in A.H. 990 (A.D. 1582) and is second only to *Ka'bah* at Mecca in sanctity. This

Khudāwand Khān was Khudāwand Khān the Mahdavi, one of the supporters of the young Ismail Nizām Shāh and Jamāl Khān, and is not to be confounded with Khudāwand Khān the African, Governor of Māhur a century earlier. Khudāwand, the Mahdavi, built the Rohankhed mosque and the Fatehkheldā mosque, the inscription on which contains an unmistakable allusion to his name, at about the same time.

CHAPTER III.

POPULATION.

STATISTICS OF POPULATION.

Statistics of area and population, density, towns and villages.

54. The new Buldāna District as constituted in 1905 has been formed of the old Buldāna District, and of two tāluks of Akolā District, *viz.*, Khāmgaon and Jalgaon. The area and population of the District thus constituted were 3662 square miles and 613,756 persons according to the census of 1901. Buldāna now stands 17th in point of area, and 9th in population among the Districts of the Central Provinces and Berār. The District is divided into five tāluks, Chikhlī lying in the centre, Mehkar to the south, Malkāpur to the north, and Jalgaon and Khāmgaon to the north-east. The figures of area and population of the five tāluks are as follows :—

	Area.	Population.
Chikhlī ..	1009	129,590
Mehkar ..	1008	120,792
Malkāpur ..	792	173,234
Jalgaon ..	410	87,192
Khāmgaon ..	443	102,948

Chikhlī is thus the largest in respect of area and Malkāpur in population, while Jalgaon is the smallest in both respects. The total density of population is 168 persons per square mile as against 120 persons for the Central Provinces and Berār. The density of the rural area is 145 persons. Khāmgaon was the most thickly populated tāluk in the District with 232 persons per square mile in

1901, and Mehkar the most sparsely populated with 120 persons per square mile. Malkāpur, Jalgaon and Chikhlī had 219, 213 and 128 persons respectively per square mile. In 1905-06 the proportion of cropped area per head of population was 2·65 acres, this proportion being exceeded in Yeotmāl and Wardhā. Buldāna has hardly any land available for cultivation, the percentage of land already under cultivation being 97·97 and any further increase in the agricultural population must therefore be attended by a decrease in the means of sustenance falling to the lot of each individual. The District contains 9 towns and 1371 villages, of which 212 are uninhabited. The population of the towns in 1901 was as follows :—Khāmgaon 18,341 ; Shegaon 15,057 ; Malkāpur 13,112 ; Jalgaon 8487 ; Nāndurā 6669 ; Deulgaon Rāja 6293 ; Chikhlī 5889 ; Mehkar 5330 and Buldāna 4137. The total urban population is 83,315 or 13·57 per cent. of that of the District, this proportion being exceeded in only six Districts of the Central Provinces and Berār. The urban population has increased since 1891 by 10,896 persons or 15 per cent. Khāmgaon, the second cotton mart in Berār, is progressing steadily. It shows an increase of 2743 or 17·6 per cent. during 1891—1901. Since 1881 its population has increased by 48 per cent. It has a large commercial and industrial population. Shegaon, which was in 1867 simply a large agricultural village, is now one of the chief cotton marts of Berār. It showed a low rate of increase in its population at the census of 1891 ; but by its rapid growth in the ensuing decade it rose one step higher in the list of towns, and now stands seventh in Berār. The increase in its population during the decade 1891—1901 amounted to 31·8 per cent. most of whom were immigrants attracted by trade. Malkāpur during the decade 1891—1901 increased in population from 9222 to 13,112. The increase

amounts to 42·2 per cent. and is due to the development of its cotton trade, which will, no doubt, continue to add to its population. Since 1891 Chikhlī and Buldāna have risen to the rank of towns; the first being a centre of local trade has increased from 4672 to 5889 or by 26 per cent., and the latter the headquarters of the District has risen from 3243 to 4137 or by 27·6 per cent. Buldāna has less than 5000 inhabitants, but having a municipality it is included in the list of towns. Jalgaon and Deulgaon Rāja both have decreased in population during the decade by 8·8 and 14·8 per cent. respectively. Nāndurā and Mehkar have increased in population by 3 and 4½ per cent. respectively. The nine places enumerated as towns contain 15,818 Muhammadans, 1270 Jains and 346 Christians. Besides the towns the District has 28 villages with a population of 2000 or more persons. The proportion of villages of this size to the total is 2·4 per cent. Eighty-one villages or nearly 7 per cent. of the total number contain between 1000 and 2000 persons, this proportion being exceeded only in Akolā District. Eight hundred and twenty-two inhabited villages contain less than 500 persons. Only 189 inhabited villages contain less than 100 persons. Excluding towns the average village in 1901 contained 95 houses and 458 persons.

Growth of population.

55. A census of the District has been taken on four occasions in 1867, 1881, 1891, and 1901. The first census was a provincial one. In 1881 the population of the District as it stands at present was 642,074 persons. In 1891 the population was 670,604 persons showing an increase of 36,530 persons or 5·7 per cent. on 1881. The population of Chikhlī, Mehkar, Khāmgaon and Malkāpur tāluks increased by 7·2, 16·6, 3·7 and 5·6 per cent. respectively, while that of Jalgaon tāluk de-

creased by 7·9 per cent. In 1901, the population was 613,756 persons, having decreased by 64,848 persons or 9·6 per cent. during the decade 1891—1901. The results of the census were, however, different in the five tāluks, Chikhlī showing a decrease of 13·7 per cent., Mehkar of 21·07, Jalgaon of 10·8 and Malkāpur of 2·6 per cent., while the population of Khāmgaon gained by 3·2 per cent. In the Malkāpur, Chikhlī and Mehkar tāluks which formed the old Buldāna District, the census decrease was 57,405 persons or 11·9 per cent., while the natural decrease deduced from vital statistics was only 20,169 persons or 4·2 per cent. The difference is to be attributed partly to the deficient reporting of deaths in the famine years and partly to emigration, the number of persons born in Buldāna and enumerated elsewhere being 27,907. The decrease of 32,254 persons in the Mehkar tāluk is the largest in the Province, and is partly due to the fact that in the early stage of the famine of 1900 people in large numbers left their homes for Nimār in the hope of obtaining land there. The District was very severely affected by both the famines during the decade. Birth-rates fell off most abnormally in 1898 and 1900. In four out of ten years, the deaths exceeded the births. The excess of deaths in 1900 alone in the old Buldāna District amounted to 32,721 persons. The increment of 3163 persons in the Khāmgaon tāluk is entirely due to the growth of the population of the towns of Khāmgaon and Shegaon, amounting to 6378, the rural population of the tāluk having diminished by 3215 persons. The decrease in the Jalgaon tāluk was as large as 10,606, and was noticeable in its rural as well as its urban population. The decrease was to some extent due to the absence of a fair on the last census night at Dhanorā, a village in this tāluk, where on the night of the previous census 2352 persons had assembled.

56. The following statement shows the number of births and deaths during the last seven years :—

Vital statistics.

Years.	Total births.	Ratio per mille of population.	Total deaths.	Ratio per mille of population.
1902	37,644	61·33	25,568	41·65
1903	30,078	49·00	26,103	42·56
1904	35,353	57·6	25,142	40·96
1905	34,501	56·21	30,736	50·08
1906	33,896	55·22	35,046	57·10
1907	32,684	53·25	35,792	58·32
1908	34,839	56·76	23,169	37·75

For the seven years 1902-1908 the total excess of births over deaths has been 37,439. This is not a very satisfactory increase. Epidemics of plague and cholera have impeded progress. Khāmgaon and Shegaon are chronic plague centres, though it is not yet certain whether the epidemic breaks out spontaneously or is introduced from outside. The Civil Surgeon thinks that improved communications are partly responsible for the introduction of the disease. The death-rate was normal up to 1904, but in the next three years it rose to a large extent, and in 1906 and 1907 the number of deaths actually exceeded the number of births. The high mortality is due to plague which broke out in all these three years. In 1906 there was also a severe outbreak of cholera. Had it not been for the epidemic diseases the ratio of

deaths and births would have been well on the right side each year.

57. The District has suffered greatly from cholera, no less than eleven severe epidemics having occurred since 1869. In 1878, a year of distress, 7414 deaths were recorded. For three consecutive years, 1895, 1896 and 1897, cholera raged and in 1906 a very severe epidemic took place, 5277 deaths or a rate of 8·59 per mille of the population being returned. The infection is said to be introduced generally from some sacred centre of pilgrimage, especially Pandharpur in the Sholāpur District of the Bombay Presidency. During the epidemic of 1906 efforts were made to purify the water-supply by permanganate of potash, and 8358 wells were thus disinfected. At first the attitude of the people towards the measure was distinctly suspicious, but underwent a marked change when it was seen what benefits resulted in villages where the wells were properly treated. Plague appeared in the District in 1902, and has prevailed every year since, the total number of deaths from that year to 1906 being over 16,000. The worst epidemic occurred in 1903 when the mortality was 5282 or 8·44 per mille of the population. The town of Khāmgaon especially suffered severely in 1902 and 1905, when 1179 and 872 deaths were recorded. The type of plague usually observed was the bubonic, and the percentage of deaths to persons attacked was over 75, though in some villages it reached the appalling figure of 90. The attitude of the people towards plague measures is slowly undergoing a change, and evacuation is freely resorted to. Small-pox is always present. The worst epidemic occurred in 1877, when 2682 people died, and in 1905, when the mortality was 1483. The District

Diseases.[1]

[1] A note on diseases was supplied by Mr. R. T. Rodgers, Civil Surgeon, Buldāna.

is fairly protected by vaccination, about 24,000 persons being vaccinated annually. But the severe epidemic of 1905 is partly attributed to the fact that in previous years children had not been adequately protected, two or three indifferent scars being very often found. Four scars are now the minimum number permitted. Fever, which is a wide term covering pneumonia and inflammation of the brain and other organs, is responsible for about one-third of the total mortality of the District. The type of malarial fever usually seen is the benign tertian though occasional cases of ague are met with. A modified type of enteric fever, especially among children, has also been observed. Bowel complaints cause about one-eighth of the total mortality, this rate being two or three times higher than that of the Central Provinces, and four or five times higher than that of the rest of India. The greatest mortality occurs in the rains, August being the most fatal month. The exceptional figures are possibly due in part to the custom of storing grain in damp pits called *peos*; the grain often gets mildewed especially during the rains, when the subsoil water rises, and its consumption in the form of cakes often insufficiently cooked causes an irritation of the bowels, which may have fatal results. Much of the mortality in the famine years was due to this cause, as was only to be expected when damp and unwholesome juāri was regarded as excellent fare. There were 1482 blind persons in the District at the last census, and this was the highest proportion both for males and females in Berār. The Malkāpur tāluk contained 370 lepers, the proportion being the highest in the Province. In neither case are the figures capable of any special explanation.

Migration.

58. No special statistics are maintained for showing how many persons came into the District from outside and how many left it during the decade 1891-1901. The figures for

birth-place, however, throw some light on the numbers of the immigrants and the emigrants. Just over 83 per cent. of the population were shown in 1901 as having been born within the District, this proportion being the highest in Berār. Seventy-one thousand persons were returned as born outside the District. This number, however, does not represent the actual number of persons who immigrated into the District within the decade, but it also includes those who came in before 1891. At the census of 1891 the number of persons returned as born outside the Province was 91,762. This at first sight would mean that there was no great immigration. But such is not the case; a large number of immigrants must have died and some returned to their respective Provinces or elsewhere, and most of the vacancies thus caused must have been filled up by fresh immigrants since that year. On the whole, however, the census of 1901 disclosed a decrease of 20,000 immigrants on that of 1891. Of the 71,000 residents born outside the District the majority came from Hyderābād territory (23,000), Akolā District (21,000), Bombay (19,000), and Rājputāna (4000). Only 1100 came from the Central Provinces. The figures for emigration outside Berār are not available but those for inter-provincial migration shew that Buldāna contributed 27,907 persons to other Districts and received from other Districts 22,214, the operations resulting in a loss of 5693 in population. The bulk of the emigration was to Akolā which took 25,196 persons. Buldāna showed the largest decrease in indigenous population in Berār (36,711).

Occupation.[1]

59. As is only to be expected in the absence of any large towns or important industries, the population of the District is mainly agricultural, and the bulk of the population is

1 The figures in this para. are for the old District.

either engaged directly in agriculture, or is indirectly dependent on the land for means of subsistence. According to the returns of the last census, the agricultural population numbered 312,963 or 73·88 per cent. of the inhabitants, as against the provincial figure of 72·8 per cent. Of this number 53·66 per cent. were actual workers and 20·22 per cent. dependents of both sexes. The agricultural population includes land-holders, tenants and labourers. Thirty-six thousand eight hundred and fifty-eight persons or 8·70 per cent. of the population were actual land-holders or tenants. Agricultural labour provided employment for 224,055 persons or 52·89 per cent. of the people. Out of every 100 persons supported by this form of employment as many as 85 were recorded as actually working, while the remaining 15 were dependent on them. The number of dependents under this head of occupation was the least. Stock breeding and dealing afforded support to 4343 persons or 1·02 per cent., this proportion being the lowest in Berār. Six thousand three hundred and twenty persons or about 1½ per cent. of the population were returned under personal and household and sanitary services; of these 2650 or 0·63 per cent. were barbers. The industrial population or those who are engaged in the preparation and supply of material substances numbered 53,676 or 12·67 per cent. of the population. Of these 14,133 or 3·33 per cent. of the population were engaged in the supply of food and drink, 1885 persons dealing with animal food, 6749 with vegetable food and 5499 with drink, condiments and stimulants. The manufacture and sale of textile fabrics supported 13,711 persons or 3·24 per cent. of the population. Cotton, which is the principal product of the District, afforded means of support to 7919 persons or 1·87 per cent. The actual workers in cotton numbered 5280 and of these 2889 were enumerated as homeworkers and

2391 as working in factories. Other classes included in the industrial population were those engaged in the supply of fuel and forage, 3067; workers in metals and precious stones, 5174; in glass, pottery and stoneware, 2678; in wood, cane and leaves, 6432; and in leather, 7585. The commercial population numbered 7585 persons or 1·79 per cent. The principal classes included under this head are bankers and moneylenders, numbering 3508, and shopkeepers and moneylenders' servants numbering 3731. Out of every 100 persons supported by commerce 39 only were actual workers, and they had to maintain the remaining 61. Transport and storage afforded employment to 2674 persons or ·63 per cent. The professional population numbering 6670 or 1·57 per cent. covers a very wide field, from physicians and lawyers to religious mendicants, hunters and dancers. The only professions of any numerical strength are those of religious mendicancy, supporting 3697 persons, and acting and dancing supporting 679 persons. Unskilled labour, not agricultural, supported 5495 persons or 1·30 per cent. of the population. There were 16,766 persons or 3·96 per cent. employed in administrative service; of these 13,866 were made up of 5483 actual workers and 8383 dependents supported by village service, which includes patels, patwāris, *jāglias* and Mahārs. Six thousand eight hundred and ten persons or 1·61 per cent. were returned as independent and included beggars, pensioners, prisoners, and persons of private means. Beggars are, as elsewhere, numerous and contribute 6047 to this total.

Language. Marāthī.

60. The principal language of the District is Marāthī. It is spoken by 529,000 persons or 86 per cent. of the population. Buldāna has the largest proportion of Marāthī speakers of the four Berār Districts. The form of the language

used here is dual. In the eastern part of the District what is known as the Berāri is spoken and this gradually merges into its purer or Deccan form which is spoken in the western part of the District. There is also said to be a slight difference between the dialect spoken above the Ghāts, called *Ghātā varchī Varhādi* in the south and the *Ghātā khālchī Varhādi* in the north, but the difference is probably of no importance. The difference between the Deccan and Berāri forms of speech is also slight. Long vowels and especially final ones are very frequently shortened; thus *mī* and *mi*, I, *māhā* and *mahā*, my. There is a strong tendency among the lower classes to substitute *o* for *ava* and *avi*; thus *zol* for *zaval*, near; *udola* for *udvilā*, squandered. An *a* is very commonly used where the Deccan form of the language has an *e*, especially in the termination of neuter bases, in the suffix *ne* of the instrumental, and in the future. Thus, *asa*, so; *sāngitla*, it was said; *dukra*, swine; *asal*, I shall be. *I* is very often interchanged with *e* and *ya*; thus *dila*, *della* and *dyalla*, given; an initial *e* is commonly pronounced as *ye*; thus, *ek* and *yek*, one. The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, especially in this District. Thus, *mālī*, *māri* and *māyī*. The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing. Thus *kon*, who; *pānī*, water. *L* and *n* are continually interchanged in the future tense; thus *mī mārīn* and *mārīl*, I shall strike. *V* is very indistinctly sounded before long and short *i* and *e*, and is often dropped altogether; thus, *isto*, fire; *īs*, twenty; *yel*, time. The neuter gender is thoroughly preserved only in Marāthī and Gujarāti, but in the Berāri dialect the distinction between the masculine and neuter genders is weakened owing to the substitution of *a* for *en* in neuter bases and the tendency to shorten

long final vowels as stated before. The case suffixes are the same as in the Deccan form, but in this District the dative is formed by adding *le* and not *lā*; thus *bāpālē*, to the father. In verbs the second person singular has usually the form of the third person; thus, *tū āhe*, thou art, for *tū āhes*. In the present tense *a* is substituted for *e* in the terminations of the second person singular and the third person plural; thus, *tū mārto*, thou strikest; *te mārtat*, they strike. The habitual past is often used as an ordinary past; thus, *to mhanē*, he said. In the conjunctive participle *sanyā* is often added; thus, *dhaun-sanyā*, having run.

Other languages.

61. Urdū is spoken by 48,000 persons, who are all Muhammadans. There are 12,000 speakers of Mārwāri, about the same number as in Amraoti and Akolā. Hindī is spoken by 11,000 persons, Gujarāti by 5,000, and Banjārī and Telugu each by 3,000. This District contains the smallest number of Dravidian tribes, and hence there is no aboriginal language worth mention. Gondī is spoken by about 500 persons only.

RELIGION.

Statistics of religion.

62. The statistics of religion show that Hindus constitute 91 per cent. of the population, and Muhammadans about 7 per cent. There are also 5,124 Jains, 366 Christians, and 1,258 Animists. 'Animism is the name 'technically given to the collection of beliefs professed 'by the Dravidian tribes who have not been admitted 'to the caste system or become Hindus.' The number of animists, being about one per cent. of the population, is insignificant, and the reason is that the forest tribes, Andhs and Kolīs, inhabiting the District, have adopted the Brahmanic ritual. They are encouraged by the

Brāhmans to do so, to whom comes great profit by their religious ministry. 'The proselytes,' observes Sir A. C. 'Lyall[1], 'are permitted to enter temple courts formerly 'tabooed to them, and to make offerings which would 'previously have been rejected with scorn. Their wives 'consult holy men who would once have disdained to 'receive them, and are admitted to the full honour of 'private interviews; they elect a spiritual director from 'among the orthodox and are enrolled among his disciples. 'They may even bring over their humble deities and get 'them properly Brahmanised.'

Hinduism. Popular Religion.

63. The Hinduism of Berār is undoubtedly a religion of local origin which has been moulded and modified by external forces. Siva, its chief deity, is by some held to be of Dravidian origin; by others it is assumed that it was the inhabitants of the Western Himālayas who elevated Rudra Siva to be their protecting deity, just as Vishnu became the god of the nations on the Ganges.

External influences.

64. The external forces which prior to the arrival of the Muhammadans moulded or modified local religion were the Aryan element, the Buddhist and Jain religions, and the neo-Brahmanic revival. Traces of the Aryan element are very faint. The *hom* sacrifice appears to be a relic of the worship of *Agni*, and the swallow-wort to be the modern substitute for the ancient *soma* plant; while very few Brāhmans commence their daily duties without saluting the sun with the old salutation, now scarcely understood, of the Sāvitri. The Til Sankrānt is supposed to be a vestige of the Aryan cult. But before the Aryan invaders had turned the line of the Vindhya mountains, the revolt of Buddhism had occurred. The indirect

[1] Asiatic Studies, Vol. I, page 139.

influence of Buddhism may perhaps be recognised to-day among the Gosains, Mānbhaos, Gondhalīs and other sects who recruit their ranks from Sūdras of any caste; and to the example of the Buddhists and Jains is probably due that predisposition among the Hindus of Berār to the frequent canonization of saints, a cult which in time extended even to the worship of canonized Musalmāns. The diverse elements were, to a certain extent, welded together by Brāhmanic influence, but the Brāhmans have never had the power, even if they had the will, to make the mass homogeneous. Even educated Brāhmans recognise only four religions in the Province; these are Hindu, Musalmān, Pārsi and Christian; Buddhists, Jains, and Sikhs, they call Hindus; Jews being circumcised are, they say, the same as Musalmāns. But this claim to unity of religion cannot hide the fact that the Hinduism of Berār contains a large pre-Brāhmanic element.

Need of Brāhman priests.

65. The four chief events of the Hindu religious year are, in Berār, the Mahā Sivarātri, the Holī, the Dasahra, and the Diwāli. The Mahā Sivarātri is held in honour of the *lingam*, and a Jangam or a Gurao officiates. The Holī is an obscene saturnalia in honour of a female demon, whom any man may burn in effigy at his own bonfire. At the Dasahra, and Diwāli also, the presence of a Brāhman has not yet become absolutely necessary, and is often dispensed with. This is perhaps sufficient proof of the vitality of the pre-Brāhmanic element in the popular worship; other facts will bring out this point still more clearly.

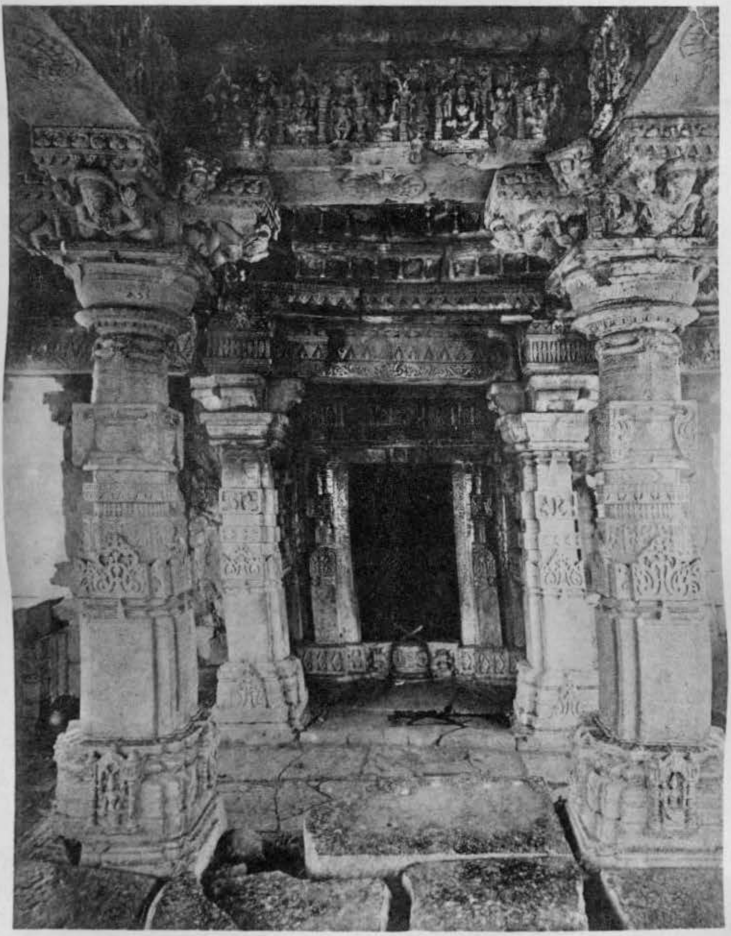
Worship of Mahādeo.

66. The great festival in honour of Mahādeo is the Mahā Sivarātri (February), but at this the *lingam* is the object of worship; and although the sect of the Lingāyats is compara-

tively modern, the worship of the *lingam* is supposed to be intimately connected with the old serpent worship. Among the lower castes Bhairobā as an incarnation of Siva is much worshipped; while among agricultural and other castes the most popular incarnation is Khandobā. It was in his honour that in former days women used to swing themselves by iron hooks fastened into their flesh, after first naming their petition to the priest; in his honour also men drew strings of heavy carts by means of iron hooks fastened into their bodies. In many houses there is a small silver image of the god, sword in hand, on horseback, before which on the Champā Shastī is waved a copper platter bearing cocoanut, jaggery, turmeric, and sixteen small lamps made of wheaten flour. His votaries also offer him brinjals and onions, his favourite diet, which they may not use themselves before this day. The black dog of Khandobā on which he rides is also worshipped. Sunday is the day sacred to this deity (who is also known as Mārtand) and alms are solicited on this day in his name.

Worship of Devī.

67. The favourite incarnation of Devī is probably Bhawāni, in whose services the Gondhalīs are enrolled. She is worshipped for the nine days, Bhawāni Navrātra, preceding the Dasahra, the idol being placed on a basket crowned every day with fresh flowers. The basket rests on a pot full of water, and for the whole period of nine days a light is kept burning on a stand before the image. On the tenth day, or the Dasahra, the head of the village slays a buffalo in remembrance of the victory of Devī over the demon god Mhasobā or Mahishāsur. On this day also an unmarried girl is placed beside the image of Bhawāni and worshipped, the ceremony being possibly a relic of the left-handed ritual of former days. Bhawāni is also worshipped on the new and full moon. She may



Bemrose, Collo., Derby.

INTERIOR OF LARGE TEMPLE, SATGAON.

perhaps be identified with Mari Mai, to whom on the eighth day of Bhawāni Navrātra some castes offer twigs of sacred trees.

68. Māroti or Hanumān is another god whose worship in Berār is most universal. He is the head of the monkeys, and is represented as a monkey. He is the guardian of villages, and every year in Chaitra, the first month of the Hindu year, all people worship him ; this festival is called Hanumān Jayanti, and is regarded as his birthday. Māroti is invoked at the time of birth, marriage and death, and on all occasions when the necessity of any help for the success of an undertaking arises. In some places a second Hanumān Jayanti is observed, six months after, commemorating the day on which he returned from the region of sun. The legend is that on being born he saw the red ball of the sun which he wanted to swallow. It took him three months to reach the place, and the same period for his return journey.

Māroti.

All the three gods described above are believed to represent deities of other than Aryan origin and are more popular than those of Aryan origin such as the incarnations of Vishnu of whom two are reckoned as most important in Berār. They are Rāma and Krishna, the latter being better known here as Bālāji. A great festival to commemorate their birthdays is held annually. That for Rāma is known as Rāma Navamī and is held on the ninth day of Chaitra, while that for Krishna is known as Gokul Ashtamī and is held on the eighth day of Shrāwan.

69. The growth of ancestor worship into the worship of saints and heroes is exemplified in the local religion. Some castes, *e.g.*, Telis, keep small metal images made in honour of their ancestors. Food is offered to the dead man's

Ancestor worship.

spirit after every funeral. The Brāhmanic custom is to offer to the ancestors on the anniversary of their death. In Berār the Sūdras omit this observance and only offer their oblation, which may be nothing more than a handful of food, or a little *ghī* thrown into the fire, on two fixed days in the year. The first is the third day of Vaishākh, known as Akhāji or Akshayatritiyā (May); the second is sometimes called the Pitra Paksha, sometimes the Pittorī Amāwas (August), and it is one of the occasions on which barren women worship the attendants of Durgā in the hope of offspring.

Veneration of heroes and saints.

70. The cases of hero worship are not very frequent. The Gudī Pādwa festival held on new year's day (Chaitra Shuddha 1) is in honour of Rāma and his three brothers, who on this day met again after their wanderings; a pole, bearing a brass or copper pot, and adorned with a woman's bodice or a red flag, is erected in front of their houses by those who celebrate this event. Hanumān, who led the monkey host to Ceylon in aid of Rāma, is also worshipped on his birthday, fourteen days later; and the names of victorious Arjun and others are borne in mind when entering a village. But these are heroes of antiquity, and there are no modern additions to the roll of deified warriors. The list of saints, on the other hand, is continually being augmented. They are in a dim way supposed to act as intercessors between mortals and the unseen powers, or at any rate to possess some mysterious influence for good and evil which can be propitiated by sacrifice and offering. Pilgrimages are made to the tombs of these saints, for it must be noted that a man is always buried (not burnt) who has devoted himself entirely to religious practices or whom the gods have marked for their own by some curious and wonderful visitation. When an ascetic or a man widely renowned

for virtue has acquired the name of a *sādhu* or saint, he is often consulted much during his lifetime, and a few lucky prescriptions or prophecies gain him a reputation for miracle working. To such an extent do all the people round give heed, from the best to the greatest saying, as of Simon Magus, 'this man is the great power of God'; he is a visible manifestation of the divine energy which his virtue and self-denial have absorbed. Many large fairs have taken their origin from the annual concourse at the shrines of these *sādhus*. At Jalgaon a crazy vagrant was canonized about forty years ago on grounds which strict people considered insufficient. At Dhānora is the shrine of a famous saint called the Mahā Siddha, or great *sādhu*, who must have lived some years ago, for his real history has mouldered away, and he is now said to have communed with gods. According to the legend, he came to this place in the train of two deities, who selected the spot and vanished, leaving him invested with full miraculous powers. The shrine is noted for its powers over snake-bite and scrofulous symptoms. A large two-storied gate to its enclosure was formerly erected by the gratitude of a wealthy tailor who was here healed of sore disease of the loins.

Ghosts.

71. All classes have a firm belief that the spirits of the dead are wont at times to trouble the living. These spirits are classed according to the status of their owners at the time of death. A Jhoting is the spirit of a child who has not yet been invested with the sacred thread; a Munjā is that of a child who wore the thread but died before marriage; a Bhūt is an adult male ghost; while female ghosts are known as Churel, Dākin, Hadaḷ, or Mānwin. A Brāhman-samand or a Brahmarākshas is the ghost of a miserly Brāhman. It is held that a Munjā spirit will cause the death of one child after another who is named after him,

and the terrified father will call his next infant a Blockhead or a Dunghead (Dhondia, Ukardia) in the hope that the angry spirit may be appeased. If a child is sickening from this cause, the father will give a dinner at a banyan tree to unmarried men; or he may tie a silken cord round the child's waist and prepare an offering of red lead, limes, betel-nut and leaves, cocoanut and dates. At night he may call in a Kumbhār or other exorcist, who brings with him a small drum (*dahak*). On this, after first worshipping it, he accompanies himself as he sings invocations to each unmarried man who has died in that family. The mouth and eyes of the afflicted person he will sprinkle with water over which *mantras* have been repeated. The evil spirit after being repeatedly questioned explains who he is and how he entered in. More sprinkling and *mantras*, with an occasional tap from the exorcist's wand, decide the spirit, who promises to depart if he receives the offering due to him. This is now made; the affected person takes an old shoe between his teeth and goes to the abode of the spirit, and thence to a pīpal tree, at the foot of which he is supposed to fall senseless and to become freed from the incubus. A nail is driven into the tree to prevent the spirit's return; or if the exorcist can manage it, he shuts up the spirit in a bottle which is buried deep underground. Should the foot or any single limb be affected, the ceremony of *dorā-bandhan* is frequently performed. A piece of string is suspended over a wood fire, *mantras* being repeated the while; the smoke when it touches the string indicates the effectual *mantra*. The string is now bound around the sufferer's foot, and the regular offering to evil spirits follows. If it be a Mānwin or the spirit of a married woman, who is troubling one of her own sex, an image of her is made and worshipped. Often in order to appease her before a marriage, a bodice, bangles, red and yellow turmeric,

tooth powder, betel-nut and leaf are presented to a married woman who comes from her own house to receive the offerings, bathes, and is then led back. If a Jhoting be troublesome a patch of ground at the side of a river or road or at the village burial place is plastered over with cowdung, and on the smooth surface the figure of a man is sketched in red lead. To this, grains of urad and juāri coloured yellow, red and yellow turmeric with white oleander flowers, are offered; little lamps of wheaten flour containing linseed oil are lit, and scents and camphor are burnt. Limes, dates, almonds, plantains and lumps of turmeric, five of each, and a cocoanut are then offered. After this the worshippers return home and bathe.

Demon gods and goddesses.

72. But these especial spirits of evil, who, however troublesome, are rarely remembered beyond a second generation, are very inferior in importance to the demon gods and goddesses, represented by the rude heaps of red daubed stones which so frequently meet the eye by the roadside and under trees. At the head of these demons stands Bhairava or Vetāl king of the *Bhūts*, and Mhasobā or Mahisāsur, the haunter of running waters, who every now and again drags under and destroys a victim or two, and through fear of whom a *mot* is never worked from a stream. The chief female demons are now nearly all identified with Devī. There is Meskai whose shrine is visited by Kunbīs, Sālis and Bhois on the eve before a wedding. There are Mari Mai and Māta Mai, goddesses of cholera and small-pox; Panchwai and Satwai, who are propitiated on the fifth and sixth day after the birth of a child; there are the seven Asrās, water spirits like Mahisāsur, but who trouble chiefly the weaker sex. An offering similar to that made for a Jhoting is made when one of these demons, in revenge for its haunt being disturbed, has seized a victim; but to the fruits

and flowers must be added the blood of a cock or a kid, slain at the shrine. Sometimes also the Gondhalīs are called in to sing through the night.

Tree worship.

73. Tree worship is also prevalent, as well as the use of trees in worship. The pīpal tree, as being the abode of the Munjā spirit, is worshipped every Sunday evening; the *umar*, the sacred basil, the margosa and the *bel* tree are sometimes the objects of daily worship; *bel* leaves, with rice grains, sandal ointment and flowers are offered to Mahādeo every day before the morning meal is eaten. The *shamī* tree and the *agara* are worshipped at the Dasahra; the *palās* is worshipped by Kunbīs on the Polā holiday, as also by Brāhmans on the Palsulā. Women come to the *awali* tree in November (Kārtik Shuddha 14), and they pray before the banyan tree for the long life of their husbands in June (Vadsāvitri: Jyeshth Shuddha 12). The widespread custom of tying rags to certain trees is often met with in Berār. 'If you present a rag in season, you may chance to get good clothes.' The Vaishnavas commence their marriage season by wedding Rām Krishna to the holy basil: the dividing cloth is tied between the idol and the plant, *mantras* are solemnly repeated, and the marriage season is inaugurated (Kārtik Shuddha 12). Somewhat analogous is the case in which an unmarried man, who can only contract a *lagna*, or regular marriage, wishes to marry a widow, who having once been married can only go through the *pāt* or inferior ceremony. The man is married to the swallow-wort plant, and the difficulty is thus got over; a ring or a pitcher is sometimes substituted for the plant. In the marriage ceremony the same reverence is shown. When the day is fixed the village Joshi is consulted as to the sacred twigs which are needed. He generally specifies five—the mango, *shamī*, *jāmbul*, *aptā*, and swallow-wort; and

he names also the man who is to cut them down. The trees are worshipped, a twig is cut from each, and sometimes a feast is given before returning home. In the bride's house they are placed in a chatty, around the mouth is bound a strip of yellow cloth torn from a woman's bodice; they are subsequently worshipped at the *deokundī* ceremony. After death, too, when the corpse has been washed, dressed and anointed, the arrangement of the body is not complete until a sprig of holy basil has been placed in the dead man's mouth or ear.

Serpent worship.

74. The worship of the cobra seems not to obtain among the hill tribes as much as among the pastoral and menial castes of the plains. Dhangars, Kolīs, Bedars, Banjārās, Mahārs, Māngs, Chambhārs, etc., are the chief serpent worshippers. There are, however, no known instances in which, as at Rajahmundry, Sambalpur, and Manipur, a living untamed cobra has been worshipped, although a tame one is sometimes procured for the purpose from the Gāroris or snake charmers. Sometimes the metal or a wooden image of a cobra is substituted, or a snake is fashioned out of clay. Generally the worship is performed at an ant-hill, and should a cobra be seen it is taken to be a good omen. Twigs of the *nīm* or *bakāin* tree are fixed in the ground around the ant-hill; a yellow thread is wound round them, and offerings of grain, juāri, and milk are deposited within the circle. The simplest form of worship is the pouring of the milk on an ant-hill; but the ceremony, whether simple or complex, is performed by the people, unaided by Brāhmans. Among the Bedars it is confined to the women; with the Ahīrs the whole family unite in its performance; but in other castes the general rule is that the men alone should take part in the worship. Besides the Nāgpanchamī there is a festival three weeks after Diwāli; it is, however, less important,

and the picture of a snake drawn on the wall is substituted for the living reptile.

Metempsychosis.

75. The belief in metempsychosis is general. The good deeds done in the present life are balanced against the evil, and the nature of the dying man's next life is determined by the preponderance to one side or the other. Sex alone remains unchanged. At the moment of death his eyes will single out that form into which his soul will pass, from amongst 84,00,000 of possible existences. His relatives in their anxiety to learn his future fate, seek his resting place on the tenth night after death, and there sprinkle the ground with rice or juāri flour, smoothing it with a brass plate. They place boiled rice and water in a vessel to satisfy the dead man's wants, and cover the whole with a basket, sometimes leaving a lamp burning. In the morning they come betimes and look for marks in the flour, which shall indicate to them the animal into which his soul has gone. The observance is more common in the lower castes, but is not unknown among the Kunbīs, who, however, substitute red turmeric for flour. The Musalmān Bhīls, notwithstanding their conversion, keep up the custom, but postpone till the fortieth day after death.

Sorcery and witchcraft.

76. The belief in sorcery and witchcraft as affecting man and beast is also widespread. Those through whose agency the evil comes, or by whose influence it is removed, are feared rather than respected; their power is, however, supposed to cease as soon as their teeth fall out.

Omens.

77. At the commencement of a journey or an enterprise, the god Ganpati should, according to the Brāhmans, be invoked. Ganpati is, however, popularly supplanted on such occasions by the observation of omens, which are much the same for all castes, though to this rule also there are

exceptions. The sight of a corpse or of flesh is a lucky omen, except with the Lāds and Sonārs. To Gosains and Bairāgis, salt, earth and a potter are inauspicious, but not to other castes; while a Brāhman with his head cloth on his head and his caste marks painted brings good luck, but if he should be encountered bareheaded, misfortune is the result. A married woman is lucky to meet; a widow unlucky. A pot full of water is a good thing to see; an empty pot is not so. If a man has a twitching in his right eye the omen is good, but not so if it occurs in his left eye; while with a woman the case is reversed. A sweeper bearing night soil is a lucky man to meet: a Teli with an oil pot is unlucky. Should a spider cross one's hand it is a good omen, but a house lizard falling on one's body is bad. A single sneeze when a person is speaking denotes good luck to him, but an additional sneeze will change it. A deer, blue-jay, peacock, or ichneumon on the left hand are all harbingers of good; as are also a mongoose, a cow with a calf, and an ox; but woe betide the unlucky wight whose path is crossed by a crow, a jackal, or a cat, or who hears a dog yelling, or an owl hooting. A wild parrot perching on the head or shoulder, the sound of joy music, dreaming a good dream, or meeting a corpse borne by four men are all omens of good import; while a lamp falling, a man's *pagrī* or a woman's toe-rings coming off, or a ring-dove entering the house are events fraught with evil consequences. If a ring-dove enters the house, the occupants forsake it for three days; on the third day a cow is brought into the house, and food and alms are given to Brāhmans, after which it is again habitable.

Worship of implements of handicraft.

78. One other phase of Hindu belief claims notice. Their pantheistic piety leads them to invest with a mysterious potentiality the animals which are most

useful to man, and even the implements of a profitable trade. The Kunbīs worship their bullocks at the Polā festival, and their ploughs at the Dasahra ; the Dhangars bow down to their sheep on the Ashārh Paurnimā. Bankers reverence their books at the Diwāli, and clerks their stylus. The Teli worships his oil-mill, and his worst fear is lest after his death his soul should pass into one of his own bullocks. Artisans do homage to their tools and the implements of their respective crafts. The bricklayer worships his trowel, and the Kaikāri his pruning hook. This custom is as old as the Chaldeans 'who sacrificed unto 'their net and burned incense unto their dray, because 'by them their portion was fat and their meat plenteous.'

The religion of an ordinary Hindu.

79. At the census of 1901 it was suggested that an attempt should be made to explain the actual working or popular belief of an ordinary Hindu, his standards of right and wrong and his belief as to what will happen to him if he disregards them. Mr. A. D. Chinoy, the author of the Berār Census Report, 1901, records the results of his observation as follows: 'The religion 'of an ordinary Hindu of Berār, who may be taken to 'be a person no way learned in the ancient lore of his 'religion nor affected by the march of modern thought, 'is Theism. He has, however, a vague notion of his 'religion. He is both a monotheist and polytheist. He 'believes in the existence of one supreme God, whom 'he regards as almighty, omniscient, all-pervading, 'and the creator and destroyer of the universe. He also 'believes in the existence of many subordinate orders of 'gods. His ancient religion of the Vedic period, which 'consisted of worship of the sun, the fire, the water or 'Varun, is nearly unknown to him. Celebration of 'sacrifices to fire has dwindled down to a very small 'offering called Vaishwadeva in the houses of Brāhmans.

'Rāma, Krishna, Siva, Vishnu, and others who may be 'regarded as accretions of the Pauranic period, are held 'by him in reverence. He hears their praises sung in 'the *kathās* or recitations of Purānas and *kīrtans* or 'sermons, the text of which is interspersed with music. 'The gods round which his daily life revolves are the 'village Māroti and his own family tutelary deities 'worshipped every day in the houses. The temple in 'the village he visits daily, if religiously minded, and does 'ceremonial worship there only on special occasions. 'He observes fasts, the most popular of which would 'appear to be Ekādashī. Pilgrimages form an important 'item in his creed, but are not regarded as compulsory. 'Benāres, Rāmeshwar, Pandharpur and Māhur are some 'of the sacred places to which he would like to go, if 'circumstances permit. Feeding Brāhmans and giving 'presents to them are pious acts, necessary on certain 'occasions and considered meritorious at all times. Life 'in all its sentient forms is more or less sacred to him. 'In the lower animals the cow commands his veneration 'and affection. Among plants, *tulsī*, pīpal, *bar* and *bel* 'are most worshipped. To argue the *pros* and *cons* of a 'question is not his forte, and he will not readily engage 'in a controversy with the representative of another 'religion. To him every religion is true and good for 'him who is born to it. This attitude, though seemingly 'passive, has important consequences on his daily life 'and makes him a peaceful and desirable neighbour. 'As a first and most obvious result, an ordinary Hindu 'is usually tolerant of other religions and their obser-'vances to such an extent that he, not unfrequently, is 'found to worship the foreign deities himself. He 'willingly admits that the gods worshipped by other 'religions are also representatives of his own, so there 'is no cause to quarrel or disagree.

His actual working belief.

80. 'He believes that a very strict account has been 'kept of his good and bad actions; 'and that he is as sure of getting 'his reward as his punishment, 'very often in this world, but generally after death. 'His belief in a region beyond the grave is very firm. 'There he will meet with his deserts, and after enjoying 'the bliss of heaven or enduring the tortures of purga-'tory, he will be sent back into this world in the incarna-'tion of a man or beast, according as he has made good 'or bad use of his time in this life. Thus expectancy 'of rewards and danger of punishments, in other words 'hopes and fear constitute the working belief which con-'trols most of his actions. He believes firmly in dreams, 'auguries, miracles, meteors, comets and a number 'of other matters, which are usually called supernatural. 'Portents to him are very important, and must be carefully 'attended to before undertaking anything. Astrology, 'as an interpreter of these, plays a great part in his life. 'Choice of the bride or bridegroom, the dates of marriages 'and other important events of life are fixed in consulta-'tion with its dictates. To him the censure of being 'called superstitious means nothing. He thinks that 'there is an internal and unknown reason for all the so-'called superstitious observances, and when the foreigner 'blames or laughs, he returns the compliment by pitying 'the latter.

His standards of right and wrong, and his belief as to the consequence if he disregards them.

81. 'An ordinary Hindu is ignorant of any theory 'or theories of morals, though un-'consciously he learns many moral 'lessons from the Puranic stories, 'which he hears in *kathās* from re-'ligious preachers. However, his 'working standard of right and 'wrong is that he should avoid injury to any living

'being as much as he can, and if he is led into a bad act, 'either by mistake or by stress of circumstances, an 'expiatory ceremony called *prāyashchitta*, done through 'proper repentance, would be potent in wiping off sin 'and restoring him to favour with god. To save life, or 'bring about a marriage, or other good thing, he believes 'he is permitted to depart from strict truth. Fear of 'law and disapprobation of society no doubt induce 'him to be virtuous. These, however, serve rather as 'checks on wrong-doing than as motives to virtue. He 'believes that he shall get no worldly happiness in this 'life or that is to come if he does not do right, and will be 'punished in this world as well as in his future existence. 'But these notions are regarded often as hypothetical, 'and do not sufficiently control his actions, because 'the rewards and punishments do not follow immediately 'and are not traceable to their origins. He sees that a 'wrong-doer sometimes flourishes and a pious man is 'miserable. This to some is staggering and leads them 'to enter into an imaginary compromise with the eternal 'powers, by doing evil whenever self-interest requires 'it, and then seeking expiation through *prāyashchitta*.'

Lingāyat sect.

82. It may be conjectured that whenever there has arisen among the host of saints and hermits a man who added to ascetism and a spiritual kind of life that active intellectual originality which impels to the attack of old doctrines and the preaching of new ones, then a sect has been founded, and a new light revealed. And the men who have created and confirmed the great religious movements in Hinduism are not always left in the humble grade of saints; they are discovered to be incarnations of the highest deities; while the transmission of this divinity to other bodies is sometimes perpetuated, sometimes arrested at the departure of him who first received

it. One of the most numerous sects in Berār, and through the Deccan, is that of the Lingāyats. It was founded by one Bāsava Brāhman at Kalyāni in the eleventh century. There are various legends about his career, and he is commonly recognised to have been an incarnation of Siva, and his followers are merely a peculiar sect of Siva worshippers. The founder proclaimed the equality of all who received the eight-fold sacrament ordained by him, and wore on their persons the mystic *phallus* emblematic of god Siva. 'At the outset caste 'distinctions were abolished and the lower classes swelled 'the ranks. These were flattered by the prospect of 'their social position being improved if they adopted the 'new religion. Later on the original, or high caste 'section, introduced a more elaborate form of worship, 'framed on Brāhmaniç model. The new converts were 'forced to take a lower place, and only Jangams, or 'priests, being a privileged class, deigned to share 'their food.'[1] [2]'The Lingāyat community had begun, 'by the close of the seventeenth century, to develop 'endogamous subcastes based upon social distinctions 'which their founder had expressly abjured. At the 'last census the process of transforming the sect into a 'caste had advanced still farther. In a petition pre-'sented to the Government of India the members of the 'Lingāyat community protested against "the most 'offensive and mischievous order" that all of them should 'be entered in the census papers as belonging to the 'same caste, and asked that they might be recorded 'as Vīr Saiva Brāhmans, Kshatriyas, Vaisyas, or Sūdras, 'as the case might be. It would be difficult to find a bet-'ter illustration of the essentially particularist instinct of 'the Indian people, of the aversion with which they

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1 The Indian Empire, vol. 1, p. 423.
2 *Ibid.*, p. 315.

'regard the doctrine that all men are equal, and of 'the attraction exercised by the aristocratic scheme of 'society which their ancient traditions enshrine.' The emblem, as worn by the Lingāyats, is contained in a small silver box, with which the child is endowed on the seventh day after birth, and five days before the name is given it. Thenceforth he must carry the symbol always with him; if it is lost, he must fast till it is recovered, or should he, after searching, be unable to find it, he sends for the Jangam who is his spiritual instructor, and in the presence of the assembled caste is presented solemnly with a new *linga*. Having remained with him through his life the emblem is buried with him at his death. The Lingāyats always bury their dead, and like the Gosains they bury them in a sitting posture. Ganges water, or the holy water touched by a Jangam's toe, is placed in the mouth. No distinction is made for age or sex, except that at the death of a married woman cloth to make bodices is given away. The body is bathed and clothed in white cloths, which are then coloured pink with ochre; sacred ashes are applied, and the corpse is carried in a sort of chair to the grave. The son of the deceased, if present, offers worship to the grave, to the priest, and to the dead man himself. Then the *linga* is taken from around the corpse's neck, placed on the left hand which is covered with the right hand and the body is lowered into the grave, ashes being sprinkled over it, and a lighted wick placed inside it. If possible the grave is filled up with salt; a clay *lingam* and a Nandī (Siva's bullock) are erected on it. The mourning lasts three days; on the fourth the chief mourner is purified, and a caste dinner given. The Lingāyats as a sect believe neither in the transmigration of souls nor in the efficacy of ritual. Its followers muster most strongly in the Mehkar and Chikhlī tāluks. They are generally small retail traders. Boys and girls

marry early, and widow remarriage, though permitted, does not seem to be very common.

Jainism.

83. 'Jainism is the second of the heretical movements 'which led to the establishment of 'the non-Brāhmanic orders, organised 'as a protest against the exclusion of all but Brāhmans 'from the ascetic fraternities. Like Buddhism it had 'its rise in Magadha, and its founder, like Gautama, 'was drawn from the warrior class. The two teachers 'were contemporaries, the life of Vardhamāna extend-'ing from about 599 to 527 B.C. He is said to have been 'the disciple of an earlier saint, Pārsvanātha, the rules 'of whose order did not satisfy his ideas of stringency, 'one of the cardinal points of which was the custom of 'absolute nudity. The natural inference is that Vardha-'māna, who on the establishment of his order gained 'the name of Mahāvīra, "the great hero," was only the 'reformer of a sect which had its origin in a still earlier 'protest against Brāhman monopoly of the ascetic order. 'The title which he afterwards assumed, Jina, "the vic-'torious," gave a name to the order which he founded.[1]' There are some 5124 Jains in the District, or 26 per cent. of the total Jain population of Berār. The most numerous followers of this remarkable heresy are Wānis, and Shimpīs (tailors) are also numerous among its professors. 'The characteristic feature of this religion,' says Dr. Bühler,[2] 'is its claim to universality, which it holds in 'common with Buddhism and in opposition to Brāh-'manism. It also declares its object to be to lead all 'men to salvation, and open its arms not only to the noble 'Aryan, but also to the low-born Sūdra and even to the 'alien, deeply despised in India, the Mlechha.' 'Like the Buddhist,' says Professor Hopkins,[3] 'the Jain be-

[1] The Indian Empire, vol. 1, p. 414.
[2] On the Indian Sect of Jains, p. 3.
[3] Religions of India, p. 286.

'lieves in re-incarnation, eight births, after one has started 'on the right road, being necessary to the completion of 'perfection.' The practical part of the Jain religion consists in the performance of five duties and the avoidance of five sins. The duties are :—Mercy to all animated beings; almsgiving; venerating the sages while living and worshipping their images when deceased; confession of faults; religious fasting. The sins are :—Killing; lying; stealing; adultery; worldly-mindedness. Their chief objects of worship are Rikhabdeo or Rishabha, the first Jina, whose symbol is a bull; and Pārsvanāth, the twenty-third *tīrthankara*, whose symbol is a hooded snake, and whose chief ceremony occurs during the ten days (5-14) of the month of Bhādrapad (August-September); besides these they worship also twenty-four Yakshanīs or goddesses, the chief of whom is Padmāvati, who is propitiated before marriage. Their priests are called Jatīs, and are chosen by lot or by vote; when elected they shave the head clean even of the back lock. In their ceremonies at birth and marriage they resemble the Brāhmans, and when a Jatī is not procurable a Brāhman priest is often called in. The Saraogīs or lay members are divided into Digambars, or sky-clothed (*i.e.*, nude) and Swetambars, or white-clothed. Persons belonging to the latter division will eat together: those belonging to the former always take their meals in private. Jatīs eat with or from any other Jain. Fear of destroying animal life forbids Jains eating after sun-down, although some limit this restriction to the dark fortnight of the month. Their water they filter at the well, and again when they reach home. In a very religious household, a man is kept tom-tomming at the door during meals to prevent the attention being distracted by passing sounds and the possible mischance of an insect being meantime swallowed. Both Jatīs and Saraogīs, excepting only

babes of the first year, are burned after death. Over the ashes of the former they sprinkle flowers and subsequently raise a tomb. The bones and ashes of Saraogīs are thrown into sacred streams. The chief mourner is not considered impure, the beard and moustaches are not shaved, nor is a caste dinner given; there is no subsequent ceremony.

Muhammadans.

84. Muhammadans number 48,720 persons or about 70 in every thousand of the population of the District. They are found in strength in the Malkāpur tāluk where they number 16,000 persons and are fewest (5900) in the Jalgaon tāluk. In the Mehkar, Chikhlī, and Khāmgaon tāluks their population varies from, 11,500 to 6000. 'Of the Muhammadan religion of Berār,' wrote Sir A. Lyall in 1870,[1] 'little need be said for it has no provincial 'peculiarities. Probably a Wahābi would find cause to 'protest against excessive veneration of dead hermits and 'martyrs, and against the admission of Hindus, for the 'value of their offerings, to worship at the tombs of men 'who preached and fought against idolatry. Some not- 'able *pīrs* and *pirzādas* lie buried at Ellichpur, Mangrūl 'Pīr, Pātur, Jāmod, Bālāpur, Kolāpur, and other places. 'The more celebrated sepulchres are well endowed; 'while very many villages keep a lamp burning over the 'grave of some obscure *fakīr*. In Berār, as all over 'India, still flourish the real original fairs (*feriæ*, holyday 'gatherings), which have dwindled away in Europe, the 'annual concourses at celebrated shrines and places 'of pilgrimage; but they are already losing their im- 'portance and commercial utility by the rapid opening 'out of communications. Yet they still combine very 'conveniently the attractions of religion, profit and 'pleasure; for though the ancient holyday is fast merging

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[1] Old Berār Gazetteer, p. 175-195.

'into the modern holiday, it is in either sense a day very 'popular among women and religious fraternities. Of 'course all the festivals thus celebrated are Hindu, for 'the Musalmān calendar knows no feasts, only days of 'solemn prayer; but several of the shrines which gather 'pilgrims are of Muhammadan saints. The *urus*, or 'annual commemoration of a local Muhammadan saint, 'like the martyr's day of St. Edmund, or St. Thomas of 'Canterbury, has degenerated into much that is mere 'carnal traffic and pagan idolatry, a scandal to the 'rigid Islamite. Yet if he uplifts his voice against such 'soul-destroying abuses he may be hooted by loose-'living Musalmāns as a Wahābi, who denies the power 'of intercession; while the shopkeepers are no worse 'than Ephesian silversmiths at crying down an incon-'venient religious reformer. Heresy is only represented 'by a few Bohrās, who have immigrated recently from 'the west, but even they have been cleft into two dis-'tinct communities. All religions in India belong to the '*fissiparous* order; they have the property of disseverance 'into minute portions, each of which retains life and 'growth.' Writing in 1881 Mr. Kitts remarked,[1] 'Al-'though there are a few good families among the Musal-'māns, some are not very favourable specimens of their 'creed and race. In physiognomy many resemble 'Hindus, and a few bear traces of a Siddi origin. As 'regards their own religion, their notions often are not 'farther advanced than that of an enumerator who held 'that in doubtful cases a Musalmān woman could always 'be distinguished by her wearing a pair of trousers. 'Even that was no guide, however, as to the sect: and 'the same enumerator complained that when he en-'quired "Sunnī or Shiah?" it is often supposed that he 'wanted to insult the people. All who did not know

[1] Kitts' Census Report, p. 69.

'their sect were entered as Sunnīs.' In 1901 Mr. Chinoy described the religion of an ordinary Musalmān and his actual working belief as follows[1] :—

The religion of an ordinary Musalmān and his actual working belief.

85 'Muhammadanism in Berār has no peculiarities 'to exhibit, and its followers, though 'commonly believed to be backward 'in education, are by figures shown to 'be ahead of their Hindu brethren. 'The working belief of the educated and the uneducated 'is one and the same, and simple enough to be clearly 'understood by everyone. They are strict unitarians, 'acknowledging 'no god but the one true god, with 'Muhammad as his prophet.' Their prayers are re- 'cited in Arabic and religious education, wherever im- 'parted, begins with the study of the Korān in original. 'Idols and symbols of any kind are carefully avoided. 'The lower orders have, however, by constantly asso- 'ciating with Hindus of their position in life, adopted 'or rather fallen a prey to some of the superstitious obser- 'vances of the latter, and all the pomp and circumstance 'of the annual Muharram are due to what may be called 'the sympathetic feeling of surrounding superstition. 'This feeling is probably helped forward and may be 'easily understood when it is remembered that the fore- 'fathers of many Muhammadans now existing in the 'Province were originally Hindus, and that the converts 'have endeavoured to retain their reverence for the old 'Hinduism by taking advantage of such loop-holes as they 'could find in the religion of their adoption. Some Desh- 'mukhs and Deshpāndias will furnish striking examples of 'this phase of religious belief. They profess Muhammad- 'anism in public, and employ Brāhmans in secret to 'worship their old tutelary deities, retaining even Hindu 'surnames in rare cases. They have veneration for

[1] Berār Census Report, p. 55.

'astrology. On marriage and similar occasions, even 'those who may be presumed to know better, are glad 'to be guided by the village Joshi in the choice of day 'for proper celebration. They firmly believe in a life 'after death, but have no faith in the theory of re-incarna- 'tion. A day of judgment is an important article of their creed, and they believe that on that day their 'actions in this world will be finally judged, and rewards 'and punishments apportioned according to their merits. 'They are usually fatalists of the most extreme type, but 'the pernicious effects of the doctrine are obviated by a 'sense of responsibility attaching to the moral quality 'of their thoughts. The actions may be predestined, 'but the workings of the mind are free, and so long as 'one does not yield to the temptations of the Shaitān '(Satan), he has nothing to fear in the after-world. In 'food they avoid pork as an abomination, and in social 'matters regard seclusion of their womenfolk as an integ- 'ral part of their religion. In practice, however, the 'poorer classes permit their females to go out for labour 'and marketing, and some of them vend articles of food 'and luxury. Drinking is bad and prohibited by the 'Korān, but some of the lower orders, specially Gaolīs or 'cowherds, indulge in it on special occasions.' The Musalmān faith is divided into two main sects, *viz.*, Sunnī and Shiāh, which differ in certain beliefs and customs. In Buldāna the majority of the Musalmāns are returned as Sunnīs.

Religious organisation. Religious officers.

86. Their religious officers are the *kāzi* or judge, but now chiefly the marriage registrar; the *khatīb* or preacher, the *mullā* or priest, and the *mujāvar* or beadle. Besides the religious officers certain *pīrzādas*, or sons of saints, hold a high position among Muhammadans. They are spiritual guides and have

religious followers. These *pīrzādas* live on estates granted to their forefathers by the Musalmān rulers of the Deccan. Carelessness and love of show have forced most of them to part with their lands, and they now are supported by their followers.

Five duties of the Muslīm Law.

87. The five duties of the Muslīm law are:—To believe in the principal tenets of the faith. To observe the five daily prayers. To keep fasts during the month of Ramzān. To make the pilgrimage to Mecca. To give alms, *Zakāt*. Of these, the first three are binding on all, the fourth and fifth only on the well-to-do.

Religious practice.

88. Of the regular Muhammadans about 10 per cent. teach their children to read the Korān. All of them are careful to circumcise their male children, to perform the initiation or *bismillā* ceremony, and to have their marriage and funeral ceremonies conducted by the *kāzi*, that is, the judge, and by his deputy or *naib*. Though most do not daily attend the mosque, almost all are present at the special services on the Ramzān and Bakri-Id festivals, and are careful to give alms and to pay the *kāzi* his dues.

Conversion to Islām.

89. When a Hindu agrees to embrace Islām, a party of Musalmāns are called together, and in their presence he repeats the creed. Then sugared water is drunk and the convert is sometimes set on a horse and led in state through the town. On his return, he is circumcised and a Musalmān name, generally Abdallā, 'creature or slave of Allāh,' or Dīn Muhammad, 'he who has entered the faith of Muhammad,' is given him. The expenses are borne by the person under whose patronage the convert enters Islām.



Bemrose, Collo., Derby.

OLD MASJID, ANJANI KHURD.

90. The four great Muhammadan festivals are :—

Festivals.

The *Ramzān Id* or *Id-ul-Fitr*.—This holiday is on the first day of the month Shawwāl; it is the first day of breaking fast after the month of Ramzān. The Muhammadans dress up with true oriental magnificence and go to the mosques for prayers, after which a procession is formed with much beating of tom-toms, sowārs, riding camels, horses and carriages. There is much feasting and giving of alms (*Fitr*) to the poor, sweetmeats are distributed to friends; in the evening fairs and *tamāshas* take place. After the abstinence observed during the previous month, there is occasionally some danger of ill-effects following so much feasting on an empty stomach. In former times wars and forays which were suspended during the Ramzān were recommenced during the month of Shawwāl.

Bakri-Id or *Id-uz-zuhā* (time of breakfast).—*Bakri* in Arabic means a bull. This festival falls on the 10th of the Muhammadan twelfth month Zul Hijja, and commemorates the substitution of a ram in place of Ismael (Bible, Isaac), whom Abrāham was about to offer as a sacrifice. The following quotation is taken from page 337 of George Sale's translation of the Korān :—'Abrāham said unto 'him, O my son, verily I saw in a dream that I should 'offer thee in sacrifice; consider therefore what thou 'art of opinion I should do. He answered: O my 'Father, do what thou art commanded: thou shalt 'find me, if God please, a patient person; and when they 'had submitted themselves to the divine will, and Abrā-'ham had laid his son prostrate on his face, we cried unto 'him, O Abrāham, now hast thou verified the vision. 'Thus do we reward the righteous. Verily this was a mani-'fest trial. And we ransomed him with a noble victim, 'the victim being the ram.' The Muhammadans on this

day are obliged to kill goats, sheep, cows and camels in commemoration of the sacrifice made by Abrāham: one goat will suffice for one man, a cow or a camel for several people.

Muharram or *Ashura* (sacred ten days of Muharram).—The Muharram or Ashura holidays, also known as the *Tābut* holidays, occur in the Muhammadan month Muharram and last for ten days; the tenth day is the Ashura. They are in remembrance of the death of Husain, an Imām, one of the grandsons of the prophet Muhammad who was murdered by order of Yazīd, the king of Kuffa, in Asia Minor, on the banks of the Euphrates. This king wanted Husain and his relatives to do him homage by kissing his hands, which Husain refused to do. So the king invited them to pay him a visit during which an altercation arose as to who should be the Khalīfa. A fight ensued which lasted for ten days ending in the defeat and slaughter of Husain and his relatives. *Tābuts* are representations of the tomb of Husain. Their connection with the Muharram may be gathered from the following:—Tamerlane, the Tartar invader of India, used to visit Husain's tomb in Karbalā annually. The pilgrimage was long and his own kingdom being in a disturbed state, his ministers dissuaded him from undertaking it. In order to console himself, he made a *tābut* resembling the tomb and worshipped it instead. He also gave alms to the poor and maimed in the name of Husain. Some sects of Muhammadans, and even Hindus of low caste, during the Muharram, paint yellow and black stripes on their bodies and faces and pretend they are tigers; they also get up as clowns or buffoons and wander about, asking for alms. On the night of the ninth day (*Katal-ki-rāt*) the *tābuts* and *panjās* (resembling the palm of the hand with outstretched fingers) are paraded round the streets with torches and tom-toms; after midnight

they are taken back to their sheds. On the tenth or last day, the *tābuts* are brought out in procession and taken to the river or pond and are thrown into the water ; native sweets are flung on the *tābut en route*. Offerings are made to various *tābuts* on this day in fulfilment of vows taken during the year, promising that if benefit be derived from some transaction so much will be offered to a *tābut*. Shiāh Muhammadans do not rejoice on this day ; they regard it as a day of mourning for their Imām Husain, and dress in black. Serious conflicts used to take place between the festival observers and mourners ; Shiāhs object altogether to *tābuts*. Sunnīs believe there are four Khalīfas, *i.e.*, successors of Muhammad. They were, during his lifetime, his friends, and helped him in the propagation of his religion ; their names are Abū Bakar, Usmān, Umar and Alī, the last being the son-in-law of the prophet Muhammad. The Sunnīs maintain that, after the death of Muhammad, Abū Bakar became the Khalīfa, but the Shiāhs, on the other hand, say that Alī alone succeeded the Prophet, and exclude the other three.

Shab-i-barāt.—*Shab* means night and *barāt* the fourteenth day. This holiday is on the fourteenth day of the eighth Muhammadan month of Shā'abān. Offerings and oblations are made in the names of deceased relatives. Amīr Hamzā, the uncle of the Prophet, was murdered on this day by a woman whose father had been killed in a battle against Hamzā. It is believed that God, with the assistance of his recording angels, on this day distributes wealth, honour and corn for the coming year to all his created beings. At night the mosques are illuminated and special prayers of penitence are made by all the faithful. The Maulvīs preach sermons and read passages from the Korān. Alms and food are given to the poor and maimed.

Christians.

91. Christians numbered 366 in 1901, of whom 44 were Europeans, 22 Eurasians, and 300 native Christians. Three different Missions have branches in the District. The Christian and Missionary Alliance Mission was established in 1892 as an inter-denominational society with headquarters at New York, and now has four stations in the District at Buldāna, Malkāpur, Khāmgaon and Shegaon with two out-stations at Chikhlī and Jalgaon. The staff consists of sixteen European missionaries and fifteen native agents. The Mission has a large chapel at Khāmgaon where a girls' orphanage and widows' home is also maintained with 170 inmates. Nine teachers are kept, and the girls are taught weaving, sewing, and dairy work. The native Christian community attached to this Mission numbers 141. The Pentecostal Mission, the offspring of an undenominational society of the United States, started work in the District in 1899. It has three stations at Buldāna, Chikhlī and Malkāpur, and the staff consists of five European missionaries and four native agents. The native Christian community numbers 15. A Mission of the United Free Church of Scotland is established at Jālna over the border in Hyderābād, and has since 1896 been carrying on work at four out-stations in this District, namely, Deulgaon Rāja, Pimpalgaon, Kalālgawhān, and Sindkhed. Four native agents are employed, and a day-school is maintained at Sindkhed with one teacher and 22 pupils. The native Christian community numbers 57. Buldāna is in the Anglican Diocese of Nāgpur, and is visited by a chaplain from Amraoti once every other month; there is no church and service is usually held at the Circuit House. It is in the Roman Catholic Diocese of Nāgpur, and there is a Roman Catholic Church at Shegaon, which is occasionally visited by a priest from Nāgpur.

CASTE.

Principal castes, numbers and occupation.

92. As in the other Berār Districts the great cultivating caste of the Kunbīs preponderates : they number 227,000 or an average of more than one in every three of the population. Next in numerical importance are the Mahārs, who number 70,000 or 11 per cent. of the population, and the Mālis with 47,000 or 8 per cent. The Mālis are an important cultivating caste while the Mahārs are chiefly employed as agricultural labourers or on menial posts and as village watchmen ; the weaving of coarse cotton cloth is also a speciality of the caste. Other castes strongly represented in the District are Brāhmans (19,000), Dhangars (18,000), Wānis (15,000), Wanjāris (13,000), Rājputs (13,000), Telis (13,000) and Māngs (11,500). The Brāhmans occupy the highest social position ; they hold high Government appointments and are also largely represented among the village accountants. The Dhangars follow their traditional occupation of tending sheep and are also engaged in agriculture. The Wānis are in a small way the chief traders and moneylenders, and in their latter capacity they have obtained a hold over much valuable land. The Wanjāris, whatever their origin may have been, have now settled down to agriculture, and it is probable that the bulk of the Rājputs and Telis are likewise engaged. The Māngs are the well-known menial caste. The Kolīs (9000), a caste of somewhat doubtful origin, have also taken to agriculture. The village servant and artisan castes are represented by the Mhālis (7500), Chambhārs (8000), Sonārs (6000), Sutārs (6000), Shimpīs (4500), Dhobīs (4000), Rangāris (3500), Kumbhārs (4000), Lohārs (2800), and Dohors (2500). The Bāris (6000) are the *pān* cultivators, and the Marāthās (6000) follow a variety of occupations. The Banjārās (4000) are the remnants of the old caste of carriers whom the

advent of the railway has gradually driven to other pursuits.

Social position of the various castes.

93. The following table was drawn up by Mr. Kitts in 1880 to show the relative social position, good or inferior of the chief castes[1] :—

Castes of good social standing.	*Castes of inferior social standing.*
Brāhman.	Sutār, Lohār, Jirāyat.*
Rājput.	Hatgar, Koshtī, Rangāri.
Kāyasth and Parbhū.	Beldar, Kumbhār, Panchāl.
Wāni.	Kalāl.
Vidur, Golak.*	Teli, Dhangar.
Gurao, Jangam.	Mhāli.
Gosāwi, Bairāgi, Jogī, Joshī.	Gondhalī.
Bhāt, Thākur.	Kolī, Andh,* Gond.*
Sonār, Kasār.	Bhoi.
Mānbhao.	Dhobi.
Shimpī.	Pathrāts,* Takāris.*
Kunbī.	Banjārā.
Gaolī, Wanjāri, Māli.	Kolhāti, Pārdhi
Bāri, Lodhī.	Burud, Khatīk, Waddar, Borekar.
	Chambhār, Dohor.
	Mahār, Bedar.
	Māng, Bhangī.*

Castes of good social standing.

94. In social position the Brāhman stands first. 'He is,' says Manu, 'by right the 'chief of this whole creation. He is 'born above the world, the chief of all creatures.' The Kāyasth and Parbhū are regarded, probably by reason of their hereditary occupation, as superior to the Wānis or trading castes. Among the latter the traders from Gujarāt take the highest

[1] The castes marked with an asterisk are not mentioned in Mr. Kitts' table.

social rank; and those from Mārwār are placed above the Komtīs, Lāds, and Lingāyat Wānis. After the Wānis come the half-castes, Vidur and Golak, who get this position by reason of the Brāhman blood in their veins. According to some authorities, the Kunbī ranks next after those already mentioned: according to others, his place is lower. Kunbīs, however, in many parts of Berār, have a higher social status than they possess in parts of the adjoining Presidency. Jangams and Udāsis rank with Wānis. Guraos, the attendants in the temples of Siva and Māroti, are slightly inferior to them, and below the Guraos come the religious mendicants. Bairāgis, the smaller and more fanatical sect, are ranked below Gosāwis. After the Bhāts and Thākurs, or village bards and genealogists, come the highest artisan castes, those of the Sonār, Kasār and Tāmbatkar castes, or workers in gold, brass and copper, respectively. Other artisans rank below the Kunbī. The position assigned to the Mānbhaos is questionable. The Shimpī, or tailor caste, is also ranked above the Kunbī: it owes its position in some measure to the general intelligence and education diffused among its members. The castes of weavers and dyers resemble it in this respect. Although the Kunbī is ranked below the castes already mentioned, this position is certainly much lower than would be claimed by, or conceded to, many divisions of the caste. The Gūjar, for example, takes rank above other agriculturists; but a Kunbī who claims Rājput descent, and probably also a Kunbī who calls himself a Marāthā, would object to yield him this precedence. The precedence among the different divisions of a caste is certainly as intricate a question and as difficult to determine as the social position of the caste as a whole. A 'Marāthā' *deshmukh* often rejects the name of Kunbī altogether: he would scorn to be classed with the base-born Akarāmāse,

and would probably claim a position immediately succeeding that of the Rājput. The Kunbī of Berār corresponds with the Kāpu, or cultivator caste of Telingāna, and the Vellālar of the Tamil country. Almost on a par with the Kunbīs in social estimation, although generally less prosperous, are the Gaolīs. With them are ranked the Wanjāris, a well-to-do and respected caste engaged in agriculture; they claim to be, and locally are, distinct from the Banjārā—carrying castes, in rites, customs, dress and features. They are slightly superior to the Mālis. Inferior to the latter caste are the Bāris and Lodhīs. All these castes are of good social position, although the precise place at which the dividing line should be drawn must necessarily be a matter of somewhat arbitrary choice.

Castes of inferior social position.

95. The Sutār, or carpenter, is sometimes considered superior to the worker in brass or copper: the Lohār, with whom the Jirāyat is on a par, is the lowest of the large artisan castes. The weavers and dyers rank next, Hatgars, or Bangī Dhangars, being however a higher caste than other Dhangars. Then follow the remaining artisan castes, the Beldār, Kumbhār and Panchāl. The Beldārs are a mixed race; their name means the mattock-workers; their position is therefore questionable, and varies from part to part. Some Beldārs are said to be remnants of Pindāris. The Kumbhārs, or potters, are a caste of long standing in the land, who have probably sunk lower at each invasion. The worship of the potter's wheel, and the invocation of a potter as a layer of ghosts, indicate a feeling which can scarcely be of recent origin. Sālivāhan, the legendary founder of the Marāthā nation, was, according to some accounts, a Kumbhār. 'His mother,' says a legend quoted by Grant Duff, was 'the virgin daughter of a Brāhman, 'who becoming pregnant by a snake of a sacred kind

'(? by a man of the Nāgvansi race) was in consequence 'supposed to be disgraced, and was driven from her 'father's threshold; but she was received into the house 'of a potter, by whom she was protected.' The Panchāls and Ghisādis are rough ironsmiths; they owe their low social rank to their poverty and vagrant habits. The Pathrāts also belong to the same social stratum: they are a poor people: their lowly position shows that stone-dressing is not so honourable an occupation as metal-working or carpentry. The Kalāl owes his low rank to his reprehensible calling: a priest may not eat the food of one who sells fermented liquors: drinking is one of the six faults which bring infamy on married women; and even eating what has been brought in the same basket with spirituous liquor is an offence which causes defilement. The Telis, on a par with whom are the Tambolis, are decidedly inferior to the large agricultural castes. The distinction between Tili and Teli, observed in Bengal, is unknown in Berār: although there are divisions, of which the Rāthor Teli is the higher, within the caste itself. The Dhangars or tenders of sheep and goats, naturally rank below the Gaolīs or cow-herds. The Halbīs, who in Berār are a weaving rather than an agricultural caste, are socially on a par with Dhangars. Mhālis, or Hajāms, probably owe their low position to their being village servants, obliged not only to shave the community, but also to act occasionally as torch-bearers or as personal attendants. The low position assigned to the Gondhalīs, the sect devoted to nocturnal song and vigil in honour of the local goddess Hinglāj Bhawāni, marks the contempt inspired by neo-Brāhmanism for the older local cult. The Kolīs would scarcely take precedence of the Bhois, but that part of their number were reclaimed from a wild life at an earlier period than the rest; they 'have among them several substantial

'patels, and they have fairly reached the agricultural 'stage of society here.' The Bhoi, or fishermen caste, ranks below the Kolī. The Warthī or Dhobī, or village washerman, comes low down on the social scale, probably because of his calling, and possibly also because, like the barber, he is fond of liquor. The castes which remain belong to a much lower level than any of the preceding. They are not so much socially inferior, as beyond social notice altogether. The Banjārās are, in social estimation, on a par with Bhāmtas (thieves): so that if the Wanjāris were originally the same people as the Banjārās, they have certainly achieved a wonderful rise in social rank, amid a population very conservative of social distinctions and differences. Decidedly inferior to the Banjārās, in the esteem of their neighbours, are the Kolhatīs and Kaikāris, wandering tribes addicted to crime and immorality; the Chitrakathīs, who are vagrant mendicants; the Pārdhis, or Baurias of Upper India; and the Tākankārs, or Bāgris. Below these again, or rather of equal inferiority in a different sphere, are various castes of settled habits. The Jīngars, who make native saddles, and the Buruds, who work in bamboo, are socially on a par with the Khatīk or Hindu butcher. The professional slaughterer of animals, notwithstanding the number of his customers, and notwithstanding that he never lifts his hand against the sacred kine, is placed near the foot of the social ladder. The Waddars, noted for their thieving propensities and fond of catching and eating vermin, are, in the villages of their own country, relegated to a separate quarter, which in appearance is not less poverty-stricken and squalid than that of the Mahārs: in Berār they live in little *pāls*; they rank below Khatīks. The leather-working castes are superior to the Mahārs; the lowest position of all is assigned to the Māngs and Māng Gāroris.

Variety of opinion.

96. The arrangement, which has been indicated, although as accurate as information will allow, must be partly conjectural. The distinctive and segregative nature of the caste system, rendering each caste in social matters a world apart, renders at the same time any system of precedence between different castes to some extent unnecessary and impossible. With castes which never mix in social intercourse, their relative social rank, if nearly the same, must remain undetermined. The feeling on such matters may vary from tāluk to tāluk; probably it also varies from generation to generation. The wealth and rank attained by its prominent members may, even among so conservative a people, raise the social estimate in which a caste is held; the Wanjāris and Kolīs are examples in point. The numbers of a caste produce a similar effect: and local opinion is therefore safest in its estimate of the local precedence of the largest castes. A brief description of the castes, whose representatives in the District at the last census numbered more than one hundred, is given below. Unfortunately the actual occupation followed by the members of each caste cannot be given, as the information was not obtained at the last census.

Andh.

97. The Andhs numbered about 3300 persons in the District at the census of 1901, of whom 2600 persons were returned from Mehkar tāluk and some 700 from Chikhlī. They are probably an aboriginal tribe, but nothing can be ascertained as to their origin, and they are not found in any other Province. They have now adopted nearly all the practices of Kunbīs and are hardly distinguishable from them in dress or personal appearance. In social status they are generally considered to be only a little lower than the Kunbīs, and cultivate in the ordinary

manner like them. They employ Brāhmans as their priests, and profess to be Vaishnavas by religion, wearing sect-marks on their foreheads. In religion, says Mr. Kitts, the Andhs are more Hinduised than other aborigines. They worship Khandobā, Kānhobā, Māroti, Bairam, and the goddess Elammā or Bhawāni. Some worship Dāwal Malak and others reverence Hāji Saiyad Sarwar. But in two matters they appear to show their Dravidian origin. One is that they will eat the flesh of such unclean animals as fowls, pigs, rats, snakes, and even cats ; while they abstain only from that of cows, monkeys and a few others. And the other, that they will re-admit into their caste Andh women detected in a criminal intimacy with men of such impure castes as the Mahārs and Māngs. Widow-marriage is practised, but a widow is not permitted to marry the younger brother of her deceased husband. Divorce is not allowed by the caste on any ground. At the time of birth of a child the elderly females of the caste act as midwives. The mother remains impure only for seven days after the birth of a child. The caste burys its dead and performs the mourning ceremony on the tenth day, but they observe no *shrāddh*.

Bairāgi.

98. The Bairāgis (400), *lit.* a person disgusted with the world, are wandering ascetics or beggars.

Banjārā.

99. The Banjārās numbered 4000, of whom 2776 were found in the Mehkar tāluk. The numbers show a great fall, 9842 having been recorded at the census of 1891, of whom 7561 belonged to the Mehkar tāluk. The Banjārās of Berār are the same people as the Lambādis of the Madras Presidency and the Manāris mentioned by Tavernier. They are supposed to be the people mentioned by Arrian in the fourth century B.C. as leading a wandering life,

dwelling in tents, and letting out for hire their beasts of burden. Their home seems originally to have been the long tract of country under the northern hills from Gorakhpur to Hardwār. In Berār as in the Punjab the Banjārās are often, if not generally, known as Labhānas. Although the Chāran division outnumbers the Labhānas, a Chāran if asked his caste will answer Labhāna, and, if asked what Labhāna, will answer Chāran Labhāna. There are in all six divisions, four Hindu and two Musalmān. The highest in rank of the Hindu Banjārās are the Mathurias, who claim to be Brāhmans and wear the sacred thread. The Labhānas or salt-carriers evidently came from further north than other Hindu Banjārās. Their claim to be descended from Gaur Brāhmans, when coupled with the details of their serpent worship as described by Tavernier, suggests that they are possibly connected with the Gaur Tāga tribe. They are considered socially superior to the Chārans. Like the Mathurias their women wear *sāris*, while Chāran women wear *lahengās*. They wear the sacred thread. The Chārans are said to be of Rājput origin. The story of their creation by Mahādeo to replace the feeble Bhāts is well known. Under their leaders Bhangī and Jhangī Naiks, they came first to this Province with the army of Asaf Khān in the campaign which closed with the annexation by Shāh Jahān of Ahmadnagar and Berār. The two Banjārā leaders had with them 190,000 bullocks, and in order to keep these well up with his force Asaf Khān was induced to issue an order engraved on copper and in gold letters, as follows :—

> *Ranjan kā pāni, Chappar kā ghās,*
> *Din kā tīn khūn muāf.*
> *Aur jahān Asaf Jān ke ghore,*
> *Wahān Bhangī Jhangī ke bail,*

which being freely translated runs : 'If you can

find no water elsewhere, you may even take it from *ranjans* (pots) of my followers; grass you may take from the roof of their huts; and if you commit three murders a day I will even pardon this, provided that where I find my cavalry I can always find Bhangī Jhangī's bullocks.' The Duke of Wellington subsequently in his Indian campaigns regularly employed Banjārās as part of the commissariat staff of his army. On one occasion he said of them: 'The Banjārās I 'look upon in the light of servants of the public, the price 'of whose grain I have a right to regulate.' The Chārans do not allow infant marriage; they worship Mariai, the cholera goddess, and the famous bandit Mitū Bhukia, to whom in nearly every *tandā* a hut is set apart surmounted by a white flag. As a class the Chārans are more indiscriminately criminal than the other two divisions, who in their crimes confine themselves to cattle-lifting and kidnapping. The original occupation of the Banjārās was to convey for sale articles for trade such as wheat, salt, rice, red ochre, etc., from one place to another on pack bullocks. When there were no railways, trade was monopolised by them. They have now been forced to settle down to ordinary labour and private service, and have of late years lost much of the evil reputation which formerly attended them.

Bāri.

100. The Bāris, that is, those who direct water, number 6000, of whom 5089 are found in the Jalgaon tāluk. They are a caste whose speciality it is to keep *pān*-gardens, but they are also engaged in agriculture. They have a legend that at some former time at the Diwāli festival the daughter of a Bāri affixed a mark of vermilion to the forehead of a Kumbhār's son who presented her with a creeper which she should cultivate and thereby earn her livelihood. In token of their gratitude the Bāris still take

water from the hands of a Kumbhār. A Bāri will never give betel-leaves folded in a bundle to a Kumbhār as he will do to people of other castes. Infant marriage is also allowed. They both bury and cremate their dead. The corpse is laid in the grave on one side with feet to the north, head to the south, and face to the east. They place some food and an earthen pot filled with water for the use of the disembodied soul. A *pān*-garden can be cultivated successively for five years. In the sixth year they must change its site. The Bāris eat fowls and eggs and take the flesh of a goat or sheep. Liquor is drunk both at the time of marriage and funeral rites. They can take food from the hands of a Kunbī, a Phūlmāli and a Brāhman.

Bedar.

101. The Bedars (1100) who are immigrants from the Carnatic have increased from 139 in 1881. They are a labouring caste.

Beldār.

102. The Beldārs (2000) are earth-workers who get their name from the use of the *bel*, or mattock in digging, and are principally found in the plain tāluks.

Bhangī.

103. The Bhangīs (400) are the Hindu scavenger caste and are employed almost exclusively as sweepers.

Bhoi.

104. The Bhois (2900) are fishermen. They still cleave to their hereditary caste occupations much more closely than is the case with many castes, and are consequently to be found where rivers or tanks supply them with fishing. They belong to the Dravidian family of aboriginal races. A Bhoi considers it pollution to eat or drink at the house of a Lohār, a Sutār, a Bhāt, a Dhobī, or a barber; he will not even carry their palanquin at a marriage. Like the Pārdhis the Bhois have forsworn beef but not liquor. Like the Dhangars they wear *tanwad* ear-rings. Their

women wear the toe-rings but not the nose-rings of Hindu women: like Gond women they wear brass bangles, which they do not remove, although they discard the black bead necklace during widowhood. Their funeral ceremony resembles that of Gonds. Cremation is rare. After a burial each mourner repairs to the deceased's house to drink: each then fetches his own dinner and dines with the chief mourner. On the third day after the birth of a child the Bhois distribute to other children food made of *juāri* flour and butter-milk. On the fifth day the slab and mortar, used for grinding the household corn, are washed, anointed and worshipped. On the 12th day the child is named and shortly after this its head is shaved.

Borekar.

105. The Borekars (200) are a comparatively new caste as they were not mentioned in the census of 1881. They are practically confined to the Jalgaon tāluk, and are mat-makers. At the time of marriage the bride and bridegroom are seated on mats prepared by the elderly persons of the caste.

Brāhman.

106. Brāhmans (19,000) constitute 3 per cent. of the population. Almost all the Brāhmans are Maharāshtra Brāhmans of the Deshasth, Konkanasth and Karhāda subdivisions. The foreign Brāhmans are mostly to be found amongst pleaders, *munīms* and traders, whilst Berār Brāhmans are chiefly to be met with in Government service, as patwāris and *kārkuns*. The following note on Brāhmans made by a former Deputy Commissioner of Akolā is worthy of reproduction :—' Brāhman women are re-' garded by them as but a little lower than men. Their ' presence is required at many religious ceremonies. ' The husband publicly eats with his wife on the occasion ' of his marriage. Their funeral ceremonies are the ' same. In the " worship of fire " the wife may perform

'the ceremony alone should her husband be absent from 'home for a time, whereas the reverse is not the case. 'The tuition of girls is not general, certain hymns taught 'to boys may not be imparted to girls ; although others, 'which it is considered derogatory for a boy to learn, are 'taught. Brāhman widows may be known by their not 'having a red mark on their forehead ; by their *sāris* 'being white, red or yellow, and composed of either 'cotton or silk ; by their not wearing a *choli*, or glass 'bangles, or a *mangal sūtra* ; and by their heads being 'clean shaven. Although allowed to pray at the temples 'they are not allowed to take part in any religious cere- 'mony of a festive nature. If their relatives are too 'poor to maintain them, Brāhman widows are frequently 'employed by their caste people as cooks ; and some- 'times they will secretly wash clothes for certain families, 'or gain a livelihood by grinding grain. The intellect 'of a Brāhman is incisive rather than powerful ; his 'peculiar characteristic is self-complacency. He con- 'siders no position too high or difficult ; he knows that no 'act, however mean and bad, can prevent his re-admission 'into his own, the foremost caste. He is envious of 'those in power, even if placed there by himself. To 'his exclusiveness much of his influence is due : this, 'however, is gradually giving way to the requirements 'of the public service. Brāhman schoolmasters, pat- 'wāris and others are obliged to reside in small villages 'where, if they are to have any society at all, 'they must forget their exclusiveness and mingle with 'Kunbīs on a footing approaching equality.' A Brāhman, from his conception in his mother's womb to his death, passes through twelve purificatory rites, three of which are most important and are performed by rich and poor alike. They are the investiture with the sacred thread, marriage ceremony, and funeral rites.

107. The thread ceremony called *upanayan* is performed when the boy is about eight years old. He becomes by this ceremony twice born and is entitled to study the Vedas. The boy is shaved, perhaps the only auspicious occasion on which shaving is allowed: and after a few ordinary ceremonies is invested with the sacred thread, and a piece of cloth is put around his loins. The father acts as *achārya* or spiritual teacher, and says that he hands over the boy bachelor to the sun, and invokes the aid of the sun to protect the boy. The *prajāpati*, 'Lord of men,' is also called upon to protect the boy. Then the boy is taught the *Gāyatri mantra*. It may be thus rendered, 'We praise the noble strength of the Sun-god. May he propel our intellects.' There is still a prejudice among Brāhmans against repeating this sacred verse before a *yavana* or one who does not believe in the Vedas. Then a *mekhalā* or 'girdle' is tied round the boy's waist. The girdle is praised as being lucky, dear to gods, and protector of truth, able to augment penance and withstand the demoniac influences. The girdle is called upon to protect the boy. The boy is also given a small *palās* stick. The boy accepts it, saying, that the stick may keep him, uncontrollable as he is, from going astray. The boy is then advised to observe the following :—

Thread ceremony.

(*a*) *Achaman* (sipping) according to rites after each impurity, such as touching an outcaste.

(*b*) Not to sleep by day.

(*c*) To go to a teacher and learn the Vedas.

(*d*) To beg his food morning and evening.

(*e*) To offer sacred fuel (*samidh*) to the fire, morning and evening.

(*f*) To lead a pure life of celibacy and study of Vedas for a period of 12 years.

The boy begins his lesson that very day by begging his food from his mother. The rice thus given is now-a-days cooked and served to Brāhmans.

108. Out of the eight forms of ancient Hindu marriage only two survive. The commonest form is known as *Brahma* (approved), while the other is called *Asurī* (disapproved). In the latter form the father of the bride receives payment for giving his daughter in marriage. The marriage age is now later than it used to be, boys being married generally between fourteen and twenty, and girls between nine and twelve. The girl's parents privately propose the match, and take from the boy's parents his horoscope to compare it with the girl's. The comparison is made either by the family priest or by some professional astrologer. Occasionally when a marriage is very much desired, the horoscopes are not consulted to avoid the risk of their not agreeing, and the marriage thus settled is called *prīt vivāh* or love-match. If the horoscopes agree a formal proposal is made by the parents of the girl regarding *hundā* (dowry), a fixed sum in cash, *karnī* (presentation of clothes, etc., by one party to the other) and travelling expenses. The amount proposed depends upon the status of the father of the boy. As much as Rs. 2000 or Rs. 3000 is sometimes paid by a Brāhman of the upper classes. If the parties are on very friendly terms or are closely related, the dowry is sometimes not taken. The marriage ceremony is invariably performed within a few months after the betrothal, but before that several preliminaries are gone through, one of them being the ceremony called *shāl mūndi*, in which a shawl is given to the boy by some member of the girl's family. On the

Marriage ceremony.

day fixed for the marriage a curtain is held between the bride and bridegroom who are clothed in fresh yellow cotton robes and verses are recited for about half an hour. The curtain is then dropped and the parties see each other for the first time. The guests then generally leave the pandal. Two or three hours before the marriage ceremony takes place the ceremony of *kanyādān* is performed. The father and mother of the bride generally give her away to the bridegroom. The father of the bride recites the motives for the marriage, which are three :—

(1) that the father may go to heaven ;
(2) that the souls of the manes may be liberated ; and
(3) for procreation.

These formulas are repeated thrice, and at each repetition the bridegroom assents, finally adding the words 'I take the girl for religious merit and procreation.' The father of the bride then describes how he has nourished his daughter, and requests the bridegroom not to fall short of her in religious duty and desire, to which the bridegroom assents. Various gifts are then made to the bridegroom. Then follows the *suvarn abhishek.* Water from a pot in which gold, grass and leaves have been put is sprinkled by the priests upon the bride and bridegroom. At the same time they chant verses enjoining the parties to love each other, and the wife to obey the husband. After that cotton thread dyed yellow with turmeric is tied round the pair and verses representing the strength and glory of ancient India are recited. Half the thread is taken by the bride and tied round the wrist of the bridegroom and the latter ties the other half round the wrist of the bride. This ceremony is known as *kankan bandhan.* Then follows the *akshadā ropanā.* Wet rice

is thrown by the parties on each other's heads and prayers for wordly prosperity and religious merit are offered. A thread is then tied round the neck of the bride by the groom, saying that it is the gift of her life and wishing her a life of 100 years. The marriage sacrifice (*hom*) is now made, sacred fuel, *ghī*, and fried rice being cast in the fire. Fried rice is then put in the palm of the bride's hand by her brother, and the bridegroom, having added a morsel of *ghī*, seizes her hands and makes her throw the offering in the fire. He then with his right hand seizes her right wrist, and they both walk round the fire. The bride places her foot upon a slab of stone and a hymn is recited exhorting the bride to be as steady as the stone, be the attack of the enemy ever so strong. The stone is placed to the south, and the faces of the couple are turned to the east. This ceremony is repeated thrice. Then follows the *saptapadī*. Seven small heaps of rice are laid to the north, and a small pot of water is placed to the east. The couple stand at the first heap with their faces to the east. The bride touches the first heap with her right foot, and as they walk round each of the seven heaps *mantras* are repeated, of which the first runs thus :—' Oh ! put your first foot and love me—we shall get many sons, may they be at the finish.' The priests sprinkle them with water and bless them. This ceremony is the most important of the marriage celebration, and it is believed that when it is completed the marriage is binding and cannot be revoked.

Burud.

109. The Buruds (200) are practically confined to the Khāmgaon tāluk. They are makers of baskets and matting.

Chambhār.

110. The Chambhārs (8000) are leather workers. The Harale (or Marāthe) Chambhārs claim the highest rank. In religion they are devoted to Mahādeo, whom they worship on a

Sunday in the month of Shrāwan. The *sādhu*, who acts as *gurū* to his flock, makes a visitation once every four or five years. They will eat pork but not beef, and drink liquor. They dye leather, and make shoes, *mots* and *pakhāls*. They will not use untanned leather, nor will they work for Mahārs, Māngs, Jīngars, Buruds, Kolīs or Halālkhors. If one of these buys a pair of shoes, they will ask no indiscreet questions, but they will not mend the pair as they would for a man of higher caste. Their womenkind work the silk pattern which adorns the native shoes.

Dhangar.

111. The Dhangars number 18,000 and the Hatgars 1067. In the Malkāpur tāluk the Dhangars number 6585. The Dhangar caste, to which the Holkar family belongs, are hereditary tenders of sheep and goats, corresponding to the Gadarias elsewhere. They are also weavers of woollen blankets, and a large number have settled down to agriculture. The Hatgars or Bangi Dhangars, that is, shepherds with spears, were originally a division of Dhangars, but having adopted military service they became a separate caste. They also have settled down to agriculture.

Dhobī.

112. The Dhobis (4000) otherwise known as Warthī and Pārit are village *balutedārs*. Besides the grain at harvest time they also receive presents when a child is born to any of their employers. As a rule the Dhobī considers a monthly wash to be sufficient for an ordinary villager.

Dohor.

113. The Dohors (2500) are principally found in the Chikhlī and Mehkar tāluks. They are one of the most important divisions among the leather-working castes, and probably immigrated into this District from Khāndesh. They worship chiefly Mari Māta and sometimes Bhawāni.

Their spiritual interests are in the care of Bhāts or Thākurs. They will work for all castes except Māngs. They dye leather and make shoes, but not *mots* and *pakhāls*. The men do not wear *dhotīs* as do the Harales; the Harale women again wear *lugrās* which bind round the waist, whereas the Dohor women wear *lahengās*, which tie round like a petticoat. The dead are usually buried and mourned for three days. Those who die married, if well-to-do, are burned.

Gaolī.

114. The Gaolīs (1300) include the Ahīrs, Gaolāns and Gawāris which are synonymous names. They are a pastoral caste, but have taken to agriculture and other pursuits. They are supposed to be an old Indian or half Indian race, who were driven south and east before the Scythian invaders. Like the Jāts and Gūjars they retain the Scythian custom whereby the younger brother takes the widow of the elder brother to wife. Before the Christian era they were near the north-west frontier of India: they passed down through Upper to Lower Sindh, and thence to Gujarāt; 'when the Kattis arrived in Gujarāt in the eighth century they found the greater part of the country in the possession of the Ahīrs'; meanwhile part of the tribe had journeyed east. They are spoken of as settled in Khāndesh. And an inscription in one of the Nāsik Buddhist caves shows that early in the fifth century the country was under an Ahīr king: and 'in the Puranic geography the country from the Tāpti to Deogarh is called Abhīra, or the region of cowherds.' It seems probable that they were connected with the Yādavas, who were in power in the eighth, and again appear as the rulers of Deogiri or Daulatābād in the twelfth and thirteenth century. 'The Ahīrs or cowherd kings', says Meadows Taylor, 'ruled over the wild tracts of Gond-'wāna, and parts of Khāndesh and Berār, and had posses-

'sion of fortresses like Asīrgarh, Gāwīlgarh and Narnāla, 'and other mountain positions, where they remained 'secure and independent, tributary however to the Yāda-'vas of Deogarh, or to the Hindu dynasties of Mālwā 'as long as they existed, and afterwards acting inde-'pendently.' Berār was in those days a trouble-some border country, and the Ahīrs seem to have fallen into a secondary position before the influx of Kunbīs.

Ghisādi.

115. The Ghisādis (300) are practically confined to the Chikhlī and Mehkar tāluks. They sometimes claim a Rājput origin. They are inferior blacksmiths and do rough work only. Among them large bride prices varying from Rs. 300 to Rs. 500 are paid in cash to the parents of the girl before the performing of the betrothal ceremony. The marriage is performed after the Marāthā ritual, and widow-marriage is also practised, but divorce is not allowed on any ground. An unmarried girl puts a round patch of vermilion on her forehead, but after her marriage this is replaced by lines. The caste generally buries its dead and some *ghī* (clarified butter) is put in the mouth of a corpse before it is buried. The Ghisādis are worshippers of Khandobā, Ambāmai and Mhasobā. They take freely spirituous drink and eat the flesh of a goat, fowl, and deer, but abstain from pork.

Golak.

116. The Golaks (100) are almost all found in the Chikhlī tāluk. They are a class of inferior Brāhmans; the offspring of a Brāhman father and a Brāhman widow. Pure Brāhmans neither eat nor marry with them.

Gond.

117. The Gonds (300) are practically all found in the Jalgaon tāluk. They mostly belong to the labouring class.

118. The Gondhalīs (800) are a sect of wandering beggars recruited from all castes. They are especially attached to the temples of the goddess Tukai at Tuljāpur and the goddess Renukai at Māhur. Hence arise the two great divisions of the caste, the Renurai and the Kadamrai, who do not intermarry. Other divisions are known as Marāthā, Kunbī, and Māli Gondhalīs: these are the descendants of children of the castes named, offered in fulfilment of vows at the shrine of the goddess. The Gondhalīs perform what is known as the Gondhal ceremony at the houses of Brāhmans and Sūdras. The chief occasions are the worship of Bhawāni at the Dasahra, and the worship of Tukai and Renukai on Hanumān's birthday. The ceremony is held at night. The Gondhalīs are previously feasted: they eat flesh and drink liquor. The image of the goddess is placed on a stool and a sacred torch is lit. By the side of the idol a pot filled with water is placed, betel-leaves are put around its mouth, and a cocoanut is placed on them. The rest of the stool is covered with offerings of fruits and spices. The Gondhalīs now worship the goddess, wave the lighted torch around their bodies and chant monotonous hymns in honour of the deity all through the night. At other times of the year the Gondhalīs subsist upon alms by reciting ballads called *povāde*. They wear a string of cowries round their necks: this string is put on at the time of marriage, and marks the wearer's right to perform the *gondhal*, a right forbidden to the unmarried.

Gondhalī.

119. The Gosāwis (Gosains) (1900) are mostly religious mendicants, but a few are engaged in agriculture, trade and moneylending.

Gosāwi.

120. The Guraos (1600) are attendants in the temples of Māroti and Siva, and sellers of *bel* leaves for offerings to the idol.

Gurao.

They receive the food offered to the idol. As trumpeters they were formerly employed in the Marāthā armies. They are to some extent mendicants but they do not wander.

Jangam.

121. The Jangams (300) are mostly found in the Mehkar tāluk. They are priests of the Lingāyats.

Jāt.

122. The Jāts (200) are mostly found in the Mehkar tāluk. Most of them are agriculturists but a few are weavers. They claim a Rājput origin.

Jirāyat.

123. The Jirāyats (200) chiefly occur in Malkāpur and Jalgaon tāluks. They are said to be immigrants from the south. The majority of them are ironsmiths whose speciality is fine work, but here and there one is found following some other handicraft than that peculiar to the caste. Infant marriage prevails in the caste, and the parents of a girl attaining puberty before marriage are excommunicated temporarily from the caste. Liquor and flesh of sheep or goat are permitted. Persons eating fowls or pork are outcasted, but can be readmitted into the caste after providing a feast. The caste can eat food cooked by a Brāhman, Kunbī, Rājput and Phūlmāli.

Jogi.

124. The Jogis (500) or Yogīs (*lit.*, contemplative saints) are Sivite beggars.

Joshi.

125. The Joshis (100) are beggars and astrologers.

Kalāl.

126. The Kālals (1700) are mostly agriculturists, only a small number being engaged as liquor distillers and sellers, which is their traditional occupation.

Kasār.

127. The Kasārs (2000) take their name from the bell-metal (*kānsa*) in which they work, and rank high among artisans.

128. The Kāyasths and Parbhūs number 200 persons in the District, and are the well-known writer class. The former trace their descent from Chitragupta, the recorder of Yama, and the latter from King Chandrasen.

Kāyasth and Parbhū.

129. The Khatīks (500) are Hindu butchers, and by reason of the impurity of their calling rank very low in the social scale.

Khatīk.

130. The Kolhātis (600) are most numerous in the Malkāpur tāluk. They are a wandering tribe of acrobats, and their women are generally prostitutes.

Kolhāti.

131. The Kolīs (9000) are principally found in the Malkāpur tāluk. Little is known regarding their origin. They are said once to have been soldiers and guardians of the Berār hill passes, and their hereditary occupation is said to be that of fishing. There are a large number of Ahīr Kolīs in the Malkāpur tāluk, immigrants from Khāndesh. They are said to be frequently employed as watchmen, and to work ferries and grow melons in the beds of rivers. They eat pork but not beef, and they drink liquor.

Kolī.

132. The Koshtīs (900) are the well-known weaving castes. Their speciality is white cotton clothes with coloured borders.

Koshtī.

133. The Kumbhārs (4000) are potters and brick and tile makers. They have no competition from outsiders to contend with in their caste occupation, and there are few instances in which Kumbhārs have adopted handicrafts entirely foreign to the caste occupation.

Kumbhār.

134. The Kunbīs number 227,000 or 37 per cent. of the population. A full account of the caste has been given in the

Kunbī.

Yeotmāl Gazetteer, and here a reference will only be made to the Deshmukhs and Pājne Kunbīs. The Deshmukh was originally the manager or headman of a circle of villages, and was responsible for apportioning and collecting the land revenue. The office was hereditary and was usually held by members of the Tirole subcaste of Kunbīs, though other castes such as Brāhmans, Rājputs, Marāthās, Mālis and Muhammadans also shared the privilege. The Kunbī Deshmukhs have now developed into a sort of aristocratic branch of the caste and marry among themselves when matches can be arranged. They do not allow the marriage of widows nor permit their women to accompany the wedding procession. A Deshmukh *sabhā* has been formed for Berār, one of its aims being to check intermarriage with ordinary Kunbīs. Deshmukhs have also lately begun to wear the sacred thread, and in three generations of the family the latest member may be seen wearing it, while the two older members are without it. Some Deshmukhs now repudiate their Kunbī origin and prefer to be called Marāthās, thus claiming through that name to belong to the Kshattriya clan. The sect of Kunbīs known as the Pājne Kunbīs is only found in Berār in the Malkāpur tāluk of this District, and deserves a separate notice. The Pājne Kunbīs are found in about 80 villages near Khāndesh, and number roughly 2000. Another local name for them is Rewas, which is apparently a variant of Levas who form the largest subcaste of Kunbīs in Gujarāt. They seem to have broken off from the parental stock so long ago (500 years) that they have forgotten all connection with it, and account for their names by somewhat curious folk-etymologies. The word Pājne is traced to Pawākhand which they say formerly formed a part of Gujarāt, and Rewā is supposed to be derived from the river Rewā in Gujarāt. In Gujarāt, however, Leva is said to mean

mild as opposed to Kadwā (bitter), another subcaste of Kunbīs. The men of the Pājne subcaste wear a head dress like that of Gujarāti Wānis and they themselves claim to be Wāni immigrants from Gujarāt afterwards repudiated by their caste fellows owing to their having mingled with the local Kunbīs. The Leva Kunbīs of Gujarāt are really of Gūjar origin, and the recollection of the Pājnes is so far correct that they originally belonged to a different caste, but their claim to be Wānis is merely presumptuous. In religion they worship all Hindu gods, but there is a special sect called Malkari or Bhāgvat panthī which confines its worship to Vithobā, Rāma and Mahādeo. The *gurūs* of Muktābai at Edalābād, Jnyāneshwar at Alandi, Tukārām at Dehu, Vithobā at Pandharpur, Nivrittināth at Trimbakeshwar, Yeknāth at Paithan, and Sopandeo at Sachole initiate disciples into the sect by bestowing upon them wreaths of beads of *tulsī* wood, at the same time advising them to observe *ekādashi* (fasting), to worship daily the *tulsī* plant in the *angans*, to offer daily prayers to god, and to attend without fail the Ashādhi and Kārtikī fairs at Pandharpur with Pandharpur *patākas* (flags). In their social customs and ceremonies the Pājne Kunbīs follow generally the Tirole Kunbīs, slight differences being that Pājne females on the bridegroom's side attend marriages, and before the marriage ceremony takes place the bride and bridegroom are made to worship a dunghill. Pājne Kunbīs cannot marry with other Kunbīs, but inter-dining is not prohibited. Widow-remarriage is permitted. The marriageable age is for a girl seven years and for a boy eleven years. After marriage the woman wears in one ear an ear ornament called *pachatur*, a ring of gold with five corals and five beads of gold; the poorer women wear rings of corals only. The wearing of this ornament is a certain means of identifying a Pājne Kunbī. For some reason

unknown the Chambhārs of the Bālāghāt will not repair the shoes of Pājne Kunbīs. Pājne Kunbīs are exclusively moneylenders or cultivators. Their education does not go beyond the 4th or 5th Marāthī standard, but most of them know how to read and write and keep accounts. They have a reputation for economy; borrowing for marriage ceremonies is strictly prohibited, the expenditure being limited to a sum fixed alike for rich and poor by the community. They are very clannish and assist each other in need. They abstain from the use of alcohol and both socially and mentally they rank above the other Kunbīs. Some of them are *watandār* patels.

An excellent account of the Kunbīs as a class given by an anonymous writer [1] is deserving of reproduction.

'The Kunbī is a harmless, inoffensive creature, 'simple in his habits, kindly by disposition, and unam-'bitious by nature. He is honest, and altogether igno-'rant of the ways of the world. He knows little of the 'value of money, and when he happens to earn any, he 'does not know how to keep it. He is satisfied with very 'little, and is contented with his lot, however humble. 'His passions are not strong, he is apathetic, and takes 'things easily, is never elated with success, nor is he 'readily prostrated by misfortune. He is patient to a 'fault, and shows great fortitude under severe trials. 'He is a thorough conservative, and has a sincere hatred 'of innovations. He cherishes a strong love for his '*watan* (hereditary holding and rights), and whenever any 'trivial dispute arises in connection with these he will 'fight it out to the very last. He will often suffer great 'wrongs with patience and resignation, but his indigna-'tion is aroused if the least encroachment be made upon 'his personal *watandāri* rights, though they may yield

[1] Notes on the Agriculturists of Aurangābād quoted in Mr. Kitts' Berār Census Report of 1881, p. 111 foot note.

'him no profit, but happen on the contrary to be a tax 'upon his purse. If the regulated place be not assigned 'to his bullocks when they walk in procession at the Polā 'feast, or if he has been wrongfully preceded by another 'party in offering libations to the pile of fuel, that is to 'be fired at the Holi, the Kunbī at once imagines that a 'cruel wrong has been done him, and his peace of mind 'is disturbed. He will haunt the courts of the tāluk 'and District officials for redress, and, neglecting his 'fields, will pursue his object with a perseverance worthy 'of a better cause. The Kunbī's domestic life is happy 'and cheerful; he is an affectionate husband and a loving 'father. He is a stranger to the vice of drunkenness, 'and in every respect his habits are strictly temperate. 'He is kind and hospitable towards the stranger, and 'the beggar never pleads in vain at his door. In short, 'the Kunbī, within the scale of his capacities, is endowed 'with most of the virtues of mankind, and exhibits but 'few vices. We cannot, however, accord to the Kunbī 'the merit of energy. Industrious he is, he rises early, 'and retires late; in the hottest time of the year he 'works in the field under the burning rays of the sun; at 'other seasons he has often to work in the rain, drenched 'to the skin; he is to be seen in the fields on a 'bitter winter morning, defying the cold, clad only in 'his simple coarse *kamblī* (blanket). Thus his life is one 'of continued toil and exposure. But, while admitting 'all this, it cannot be denied that he works apathetically 'and without intelligent energy of any kind. The Kunbī 'women are very industrious, and are perhaps more 'energetic than the men. Upon them devolves the per-'formance of all the domestic duties. They have to 'carry water from the river or well, grind corn, prepare 'the meals, sweep the house and plaster it with liquid 'clay or cowdung, clean the cooking vessels, wash the

'linen, and attend to their children. For a part of the 'day they are also employed on light field work. Besides getting through these multifarious duties, the 'women of the poorer classes generally manage to find 'time to gather a headload of either fuel or grass, which 'they carry to their own or any other adjoining village 'for sale. From these hardly acquired earnings they 'purchase salt, oil, and other necessaries for household 'use, and a little opium, a minute quantity of which 'they invariably administer to their children as a narcotic. Indeed the Kunbī woman takes an honest 'pride in supplying opium to her children from her 'personal earnings. If all the women in the family 'have not enough work on their holdings, some of them 'go out to labour in the fields of other holders, and their 'earnings form no mean addition to the income of the 'Kunbī cultivator. The women work as hard as the 'men, and fortunate is the cultivator who is blessed 'with a number of female relatives in his family, for, 'instead of being a burden, their industry is a steady 'source of income to him. With a heavy load on her 'head, an infant wrapped up and slung to her back, 'the Kunbī woman of the poorer classes will sturdily 'tramp some six or seven miles to market, sell the produce of her field there, and from the proceeds buy articles for household consumption; she will then trudge 'back home in time to prepare the evening meal for the 'family.' Regarding their treatment of children the Deputy Commissioner, Akolā, writes: 'For the first 'day or two after birth a child is given milk; and then 'it is allowed to take the mother's milk; if this is insufficient a wet-nurse is called in. A low caste woman or a 'Musalmān may thus suckle a Brāhman child. Until 'the child is six months' old, its head and body are oiled 'every second or third day, and the body is well hand-

'rubbed and bathed. The rubbing is to make the limbs 'supple, and the oil to render it less susceptible of cold. 'They are very kind to their children, never harsh or 'quick-tempered. This may in part be due to constitu-'tional lethargy. They seldom refuse a child anything; 'but, taking advantage of its innocence, will by dis-'simulation make it forget it. The time arrives when 'this course of conduct is useless, and then the child 'learns to mistrust the word of its parents. This evil 'effect is intensified by the dissimulation and reticence 'necessary among members of large families who wish to 'live together peaceably. Children thus learn not to 'repeat what they have seen or heard, and hence arises 'a tendency to dissimulation.'

Lād.

135. The Lāds (700) who claim to be a subdivision of the Wāni or Baniā caste are most numerous in the Malkāpur tāluk. They are immigrants from Gujarāt and take their name from Lāt, the classic name of the southern portion of Gujarāt.

Lohār.

136. The Lohārs (2800) or Khatīs when *balutedārs* of their villages do the iron work of the agricultural implements and perform the necessary repairs.

Mahār. Customs and ceremonies.

137. The Mahārs number 70,000 persons and constitute 11 per cent. of the population. The old local religion, as might be expected, survives more markedly among Mahār and Māng castes than among those higher in the social scale, although the Brāhmans have impressed the mark of their creed upon the more important occasions of life. The auspicious day for a marriage is ascertained from the village Joshi, a Brāhman, who receives a fee for his information. And although some peculiar custom may here and there be kept up, as when a Mahār bridegroom drops a ring into a bowl of water, which the bride

picks out and wears, or as when a Chambhār bride twice or thrice opens a small box which her future spouse each time smartly shuts again, still the ceremony is conducted, as far as possible, according to the ordinary Hindu rites. Furthermore, as the Joshi will not come to the marriage, it can only take place on the same day as a marriage among some higher caste, so that the Mahārs may watch for the priest's signal, and may know the exact moment at which the dividing cloth (*antarpat*) should be withdrawn, and the garments of the bride and bridegroom knotted, while the bystanders clap their hands and pelt the couple with coloured grain. The identity of time and the proximity of position multiply the opportunities and the temptation to copy the marriage rites of the higher castes. So, too, after a death, the chief mourner mourns for ten days and observes the general rule of abstinence from all sweet or dainty food during the days of mourning. If a Mahār's child has died he will, on the third day, place bread on the grave; if an infant, milk; if an adult, on the tenth day, with five pice in one hand and five *pān* leaves in the other, he goes into the river, dips five times, and throws them away; he then places five lighted lamps on the tomb, and after these simple ceremonies gets himself shaved as though he were an orthodox Hindu.

Religion.

138. No outcaste is allowed to approach a temple: to it his touch would bring pollution. Occasionally they worship Khandobā, or Devī in one of her more terrible forms. They worship also Dāwal Malik and Rahmān Dūla. The new moon and the full moon of every month are days held sacred to Vetāl, Mahishāsur, Satwāi and the Asurās, and to male and female ghouls. Marai Mai, Meskai and Bhairava are worshipped when sickness befalls. The goddess Winai is worshipped on the ninth day of Ashwin (Dasahra). The chief Mahār of the village and

his wife, with their garments knotted together, bring some earth from the jungle, and fashioning two images set one on a clay elephant and the other on a clay bullock. The images are placed on a small platform outside the village site, and worshipped; a young he-buffalo is bathed and brought before the images as though for the same object. The patel wounds the buffalo in the nose with a sword, and it is then marched through the village. In the evening it is killed by the head Mahār, buried in the customary spot, and any evil that might happen during the coming year is thus deprecated, and, it is hoped, averted. The claim to take the leading part in this ceremony is the occasion of many a quarrel and an occasional affray or riot. The only other Hindu festival which the Mahārs are careful to observe is the Holi or Shimgā. Of the confusion which obtains in the Mahār theogony the names of six of their gods will afford a striking example. While some Mahārs worship Vithobā, the god of Pandharpur, others worship Varuna's twin sons Meghoni and Deghoni, and his four messengers, Gabriel, Azrael, Michael, and Anadin, all six of whom they say hail from Pandharpur! Among others of their deities they enumerate Kāli Nik, Waikach, Sari, Gari, Mai Kaus, and Dhondibā; the four Bhairavas, Kāl, Bhujang (snake), Sāmant and Audhūt; the heroes Bhīma, Arjun, Lachman Bāla, Chhatrapati (Sivāji), Narsingh, Mundā, Bāwan, Raktia, Kaktia, and Kālka; and the demons Aghya and Jaltia Vetāl. A certain Chokā Melā was a saint of note among Mahārs; and certain saintly mendicants, who abstain from flesh and from social intercourse with their castemen, are still named after him. In their worship some are said to officiate naked: others with their clothes wet and clinging. Their offerings consist of a red thread to which is attached a small packet of sandal-powder and red-turmeric with flowers

of oleander, swallow-wort and *chamelī*: country liquor, yellow-coloured grains of juāri and urad, red-lead, frankincense, plantains, limes, pieces of cocoa or betelnut, unripe dates, rice, curds, fried cakes of pulse or wheat, five coloured thread or silk: all these are used as offerings, as also at times a kid, a fowl or an egg.

Superstitions.

139. Although their theology is a greater medley, and their religious system grosser than among the higher castes, the Mahārs seem in some respects to be less superstitious and less fettered. They repeat *mantras* if a man is possessed by an evil spirit, or stung by a snake or scorpion, or likely to be in danger from tigers or wild boars: and the threat to write a Mahār's name on a piece of paper and tie it to the scavenger's broom is used in the Morsī tāluk of Amraoti District with potent effect by their creditors: but they have not the same reverence for omens. Nor is the younger brother prohibited, though he is not obliged, to marry the elder brother's widow. The touch of a dead dog or pig, or of a dead or living donkey, entails a pollution which can only be removed by shaving their moustaches and giving a caste dinner: but other dead animals are not unclean. A bitch or cat having young in a Mahār's house, or any one throwing a shoe on the roof, is supposed to pollute the place: meat of any kind, except pork, they may eat: and *tāri* as well as mahuā liquor may be drunk. They are indeed themselves generally employed as *tāri* drawers: and the impurity of their touch compared with that of the Kalāl is the reason why so many castes drink mahuā who will not touch *tāri*.

Somas Mahārs and other divisions.

140. One division of the Mahārs is called Somas or Somavansī, and claims to have taken part with the Pāndavas against the Kauravas in the war of the

Mahābhārat, and subsequently to have settled in the Mahārāshtra.

After the Somas Mahārs the three most important divisions are the Lādwan or Lādsi, the Andhwan and the Bāwane or Baonyā. The latter sometimes become Mānbhaos : they have the same scruple as the Balāhi has to grooming a stranger's horse; they will not eat with any other division of Mahārs. The total number of subdivisions is 12½, the half caste being sometimes given as the base-born and sometimes as the religious mendicants. Illegitimate children are more often than others consecrated to divine service, and hence the confusion. The Gopāls are sometimes looked upon as the half caste of Mahārs. The Bankar, Goski, Holar and Lotwāl castes are also Mahārs. Other divisions of the caste are given as Kachore, Kharse, Nimāri, Mālwi, Kathalya, Dharkia, Pendaria and Ghātole.

Social life and village duties of the Mahārs.

141. The men among the Mahārs wear a black woollen thread around their necks: their women share the common aversion to shoes with pointed tops. Adultery is of rather common occurrence, and the illegitimate issue are admitted into caste, although the woman is not allowed to cook food or to eat in the same dish. As fourth *balutedār* on the village establishment the Mahār holds a post of great importance to himself and convenience to the village. The knowledge gained in his official position renders him a referee on matters affecting the village boundaries and customs. To the patel, patwāri and the 'big men' of the village, he acts often as a personal servant and errand runner: for a smaller cultivator, he will also at times carry a torch or act as escort. To the latter class, however, the Mahār is an indirect rather than a direct boon, inasmuch as his presence saves them from the liability of being called

upon to render the patel or the village personal service. For the services which he thus renders as *pāndhewār* the Mahār receives from the cultivators certain grain-dues. When the cut juāri is lying in the field the Mahārs go round and beg for a measure of the ears (*bhūk pailī*). But the regular payment is made when the grain has been threshed. The amount of the due and the mode of calculation vary greatly, almost from village to village. The calculation is sometimes made upon the total area of land cultivated (*e.g.* one seer per acre cultivated), but in other parts land cultivated with edible grain is alone liable to the payment (*e.g.*, 1½ or 2 seers per acre of edible grain). Another duty performed by the Mahār is the removal of the carcasses of dead animals. The flesh is eaten and the skin retained as wage for the work. The patel and his relatives, however, usually claim to have the skins of their own animals returned : and in some places where half the agriculturists of the village claim kinship with the patel, the Mahārs feel and resent the loss. Another custom, which occasionally obtains, gives one quarter of the skin to the Mahār, one quarter to the Chambhār, and a half to the patel. A third duty is the opening of grain-pits, the noxious gas from which produces at times asphyxia. For this the Mahārs receive the tainted grain. They also receive the clothes from a corpse that is laid on the pyre, and the pieces of unburnt wood which remain when the body has been consumed.

Māli.

142. The Mālis number 47,000 persons or 8 per cent. of the population. They are found in strength in the tāluks of Malkāpur (14,074), Jalgaon (10,990) and Khāmgaon (9104) but are less numerous in the tāluks of Mehkar (8275) and Chikhlī (4,476). The word Māli is derived from Sanskrit *mālā* (a garland). The caste cannot be said to be a very old one. Generally speaking it may

be said that flowers have scarcely a place in the Veda. Wreaths of flowers are used as decorations, but the separate flowers and their beauty are not yet appreciated. That lesson was first learned later by the Hindu when surrounded by another flora. Similarly among the Homeric Greeks in spite of their extensive gardening, and their different names for different flowers, not a trace of horticulture is yet to be found.[1] The caste is chiefly engaged in raising vegetable and garden crops. The chief subdivisions of the caste are Phūlmāli, Jire, Ghāse, Kosaria, Baone and Lonāre. The Phūlmālis who take their name from *phūl* (flower) are considered the highest. The Jire are the cumin-seed growers; the Kosarias derive their name from Kosala, the classic name of Chhattīsgarh; the Bāones are named after Berār, 'the revenue of which was fifty-two (*bāwan*) lakhs as against six lakhs only obtained from the Jhādi or hill country'; and the Lonāre are the residents of the country round about Lonār lake which is about 12 miles south of Mehkar. The Phūlmālis will neither cultivate nor boil turmeric. The reason alleged is that in the turmeric flower is the outline of a small cow tied with a rope, to which in boiling turmeric damage might ensue. The Jire Mālis will both grow and boil turmeric for which they are despised, but they will not grow onions. From his dealings in flowers which are used in worship and on all ceremonial occasions the sight of a Māli is considered lucky. In social characteristics the Mālis resemble the Kunbīs. The Phūlmālis take the flesh of a goat, but abstain from liquor and the flesh of fowls; the Ghāse Mālis have no objection to taking spirituous drink and eating eggs and fowls. The caste performs the marriage ceremony according to the Marāthā ritual. Widow-

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1 Schrader. Prehistoric Antiquities, 121, quoted by Crooke on page 453 of Vol. III of his Castes and Tribes of N.W.P.

marriage is also practised and divorce allowed. The Mālis are the votaries of Devī and Kāl Bhairava and also worship all the gods of the Hindu pantheon. They stop their ordinary work on the day of Nāg Panchamī festival and offer worship to their trade implements on Dasahra.

143. The Mānbhaos (500) are a local Vaishnava sect and some of them are religious mendicants. The caste is steadily decreasing.

Mānbhao.

144. The Māngs (11,500) are a menial caste ranking only above Bhangīs. There are many customs and legends connected with the Māng caste which prove them to be of very long standing in the country. The first Māng, Maghyā, was created by Mahādeo to protect Brahmadeo from the winged horses which troubled him in his work of creating the world. The devotion of the Māngs to Mahādeo is noticeable: it shows the kind of religious conceptions once current in the country, which that name has been made to cover. The Māngs still worship Mari Māta, Asura and Vetāl or Brahma. Like the Mahārs they worship no graven image: the visible representations of their deities are round stones daubed with vermilion. Occasionally they worship Dāwal Malik, and Khandobā, but no god belonging strictly to the higher Hindu pantheon. Meghyā Māng waxed proud and was humbled by being ordered by Mahādeo to castrate oxen for the Kunbīs, an office still performed by the village Māng who receives six or eight annas or four or eight seers of grain per job. At the Naorātra a Māng woman is still sometimes worshipped, a custom, the origin of which dates according to the legend, from the time of Parasurām.

Māng.

A Māng is the born enemy of the village Mahār, whose grain dues are three times his own, and who dis-

dains to receive food which the latter has prepared, or to beat the drum in his funeral procession.

The Māngs beg during an eclipse. Rāhu, the demon who swallows the moon and thus causes her eclipse, and his companion Ketū were both Māngs, and it is to appease them that grain is given to their caste men.

Status in village.

145. The Māng is a *balutedār* : formerly he acted as hangman when necessary, and occasionally as watchman : his wife acts as midwife. At marriages he beats the drum and plays the crooked horn. His salutation is ' Farmān ' as that of the Māhar is ' Namastū.' He swears by the dog. He uses a slang language, some of the words in which are of Dravidian origin. Those of the caste who deal in the black art worship demons and goblins (*bhūt*, *pisāch*) on every new moon; those who revere Dāwal Malik abstain from eating pork. The Māngs are men of strong passions, and generally have a bad name among the more respectable castes and among the police. In robbery they are said to respect the person of a woman, a bangle-seller, a Lingāyat Māli, and a Māng.

Subdivisions.

146. There are nominally 12½ divisions in the caste, but the names given differ in different parts, and are often merely descriptive of their residence or occupation. Thus the Ghātole Māngs are Māngs from the Satmāla Ghāts : the Madhige division are probably Telugu Madigās : the Uchles are pickpockets, and the Pendāri Māngs are highway robbers; Pungīwālas play on the fife, and Daphlewālas on the tom-tom. The different divisions sometimes contract prejudices which tend to perpetuate the distinction. The Berār Māngs and the Buruds (who are reckoned as the half caste in the enumeration) make baskets of bamboo and use a knife known as the

bhāl, while the Dakhanī Māngs will not touch this knife, and work with date-palm leaves.

Customs and religious observances.

147. The ordinary trade of a Māng is to prepare brooms or date-palm matting. On the Akshaya-tritiyā, when offerings to the dead are paid, the Māng supplies a new broom to each of the more important houses in his villages.

Like the Mahārs, the Māngs always bury their dead. They do not use a bier, and make no distinction of persons further than that the deceased, if married, is dressed in new clothes and mourned for ten instead of three days. On each of the three days succeeding the death, the mourners hold a feast, on the first two days generally at their own expense, but on the third day always at the expense of the chief mourner, who on the tenth day gets himself shaved and gives a caste dinner.

Their marriages take place usually in the month of Ashārh, the 15th of which month is sacred to their worship of the deity Mari Māta. Those of the girls who are not married before they reach the age of puberty become Muralīs or Joginīs, in other words mendicant prostitutes.

Marāthā.

148. The Marāthās number 6000 or 1 per cent. of the population. It is difficult to avoid confusion in the use of the word Marāthā, which signifies both an inhabitant of the area in which the Marāthī language is spoken and a member of the caste to which the general name has, in view of their historical importance, been specifically applied. The native name for the Marāthī-speaking country is Mahārāshtra, which has been variously interpreted as 'the great country' or 'the country of the Mahārs.' Another, and perhaps the most probable, derivation is that it is named from the Rāshtrakūta dynasty, which was dominant in the area for some centuries after 750 A.D. The

name Rāshtrakūta was contracted into Ratth; and with the prefix Mahā, 'great,' might evolve into the term Marāthā. The Marāthās are a caste formed from military service, and it seems probable that they sprang mainly from the peasant population of Kunbīs, though at what period they were formed into a caste has not yet been determined. The designation of Marāthā first became prominent during the period of Sivāji's guerilla warfare against Aurangzeb. Several of the Marāthā clans have the names of Rājput tribes, as Chauhān, Ponwār, Jādhao, Solankī and Suryavansī, and in 1836 Mr. Enthoven states that the Rāna of Udaipur was satisfied from enquiries conducted by an agent that the Bhonsla and certain other families had a right to be recognised as Rājputs. But the general feeling does not admit this claim. The caste is of a decidedly mixed nature, as is apparent from its internal structure. In Buldāna they are commonly spoken of as Marāthā Kunbīs. Indeed in the Berār census of 1881 they were amalgamated with Kunbīs, and have only been recorded separately in the last two generations. They are not mentioned as a separate caste by Sir A. Lyall in the Berār Gazetteer. In Buldāna the Marāthās will take daughters from the Kunbīs in marriage for their sons, though they will not give their daughters in return. But a Kunbī who has got on in the world and become wealthy may, by a sufficient payment, get his sons married into Marāthā families and even be adopted as a member of the caste, just as a successful soap boiler in England occasionally becomes a peer and sets himself up with a complete portrait gallery of Norman ancestors. It seems a necessary conclusion that the bulk of the caste are of much the same origin as the Kunbīs, though some of the leading families may have had Rājputs among their ancestors. The family of the Jādhao Rājās of Sindkhed, from a daughter

of which the renowned Sivāji sprang, is the leading Marāthā family of Buldāna and Berār, and claims to be of the purest Rājput blood. In 1870 Sir A. Lyall notes that this family had recently made a show of great reluctance to permit a poor kinsman to espouse the Gaikwār of Barodā's daughter. A notable trait of this and similar families is the fondness with which they cling to their hereditary *watans*. In Buldāna the Marāthās are principally engaged in cultivation and moneylending, though many of them have taken up personal service and are also employed in Government service as clerks, peons, and constables. The caste eat the flesh of clean animals and of fowls and wild pig and drink liquor. Their rules about food are liberal like those of the Rājput, a too great stringency being no doubt in both cases incompatible with the exigencies of military service. They observe the *pardā* system with regard to their women, and wiii go to the well and draw water themselves rather than permit their wives to do so; but the poorer Marāthās cannot maintain the system, and they and their wives and children work in the fields. The men often in imitation of the Rājputs have their hair long and wear beards and whiskers. They commonly wear a turban made of many folds of cloth twisted into a narrow rope and large gold rings with pearls in the lower part of the ear. They assume the sacred thread and invest a boy with it when he is seven or eight years old or on his marriage though this is not strictly observed. Some Marāthās do not wear the sacred thread at all, saying their forefathers never wore it. In appearance the men are often tall and well-built and of a light wheat-coloured complexion. The principal deity of the Marāthās is Khandobā, a warrior incarnation of Mahādeo. He is supposed to have been born in a field of millet near Poona, and to have led the people against the Muhammadans in early

times. He had a watch dog who warned him of the approach of his enemies, and he is named after the *khānda* or sword which he always carried. The Marāthās are generally kind to dogs, and will not injure them.

Mhāli.

149. The Mhālis (7500) are barbers and *balutedārs*. The Mhāli shaves the heads, chins, and armpits of his clients and pares their nails. When the first son is born to any of his clients, the barber carries the good news to the relatives. He takes a bamboo stick in his hand, adorns it with cloth, and crowns it with an earthen pot. For this, and in return for the presents of sugar and *pān* leaves which he then distributes, he expects to receive from each man a rupee, a turban or a shoulder cloth, or at least a few handfuls of grain as a reward. In the case of a marriage among Sūdras, it is the village barber who takes out the invitations and who subsequently superintends the bathing of the bridegroom. The barbers also light the lamps and hold the torches during the ceremony, and at its close two of them take the bride and bridegroom in their arms and distribute the sugar sweetmeats (*van*) which have been provided for the Brāhmans.

Musalmān.

150. The four chief classes of Muhammadans (population 48,720) commonly known as Saiyids, Sheikhs, Mughals, and Pathāns are found in the District. The Saiyads claim their descent from Fātimah and Alī, the son and son-in-law of the Prophet. There are two branches of Saiyads, those descended from Hasan and those descended from Husain (both sons of Alī). Saiyads mark their high birth among men by placing the title Saiyad or Mīr before, and among women the title of Begam after their names. Mughals include two distinct classes, the Persian and the Indian or Chagtai from Chagtai Khān, the son of Changiz Khān. They are, therefore, the descendants

of those Musalmāns from Central Asia who invaded India under the standards of Timūr and Bābar. Mughals always place the title Mirzā, born of great man, before their names, and add Beg. Pathāns are of Afghān origin and their name means highlanders.

Below the four great classes, there is a population which may be described as miscellaneous Muhammadans. These are the converts from Hinduism, or more strictly speaking, the descendants of such converts, together with those who follow certain petty trades in towns. At the census of 1901 the principal classes which returned caste names were Atāri, Bhīl, Fakīr, Gaolī, Bhāt, and Pinjāri. These classes are perfectly endogamous groups marrying only among themselves.

Panchāl.

151. The Panchāls (400) are vagrant blacksmiths. They have been in Berār for some generations. They live in small *pāls* or tents, and move from place to place with buffaloes, donkeys, and occasionally ponies to carry their kit.

Pārdhi.

152. The Pārdhis (2600) from the Marāthī word for a huntsman are a wandering people ostensibly occupied in snaring game. Malkāpur seems to be a favourite tāluk with them, as a large proportion of their number was enumerated there both in 1881 and in 1891. There are three well-known divisions of Pārdhis, the Shikāri, Phāns and Langotī Pārdhis. The Pārdhis of Berār admit that they are Baurias, who originated from Rājputāna and are held to be aborigines of that part of India. The Pārdhis have the custom whereby on the death of an elder brother the younger takes his widow to wife. They pay for their wives. At the time of marriage a mock resistance is sometimes made; generally, however, the couple walk round the encampment under a cloth borne on four poles. In front of them walks a married woman carry-

ing five pitchers of water. The couple eat grain from the same dish or throw it on each other's head. The bridegroom gives the bride a dress, a bodice, and a fold of the paper helmet which he himself wears. A Brāhman is asked to name an auspicious day for the event, and among the Phāns Pārdhi division he is also asked to officiate. In religion, besides worshipping their ancestors, they worship goddesses who are now identified with the Hindu goddess Devī, but who are known in the caste by many different names. Sometimes they carry small silver images of these deities; at other times they fashion one of clay.

Omens and ordeals.

153. Like the Sūdras they are superstitious and believe in omens. A favourite omen is the simple device of taking some rice or juāri in the hand and counting the grains. An even number is lucky: an odd number is unlucky. If dissatisfied with the first a second or a third pinch is taken and the grains counted. A winnowing basket or a millstone falling to the right when dropped on the ground is lucky, as is also a flower falling on the right side from the garland with which they crown their goddess. The Phāns Pārdhis never use the railway; and are forbidden the use of any conveyance whatever. More precautions however attend the women than the men. The women may not wear silver bangles on their feet: they may not among the Langotī Pārdhis touch a cast-off *lugadā*; they may not eat flesh or drink liquor: nor may they in any division of Pārdhis prepare the food or mix with the family until three months after a child-birth. Similar religious scruples exist among the Langotī Pārdhis against the wearing of a *razai* or a spotted cloth, or the using of a cot. Their name is derived from their wearing the *langotī*, because of their fear that a *dhotī* if worn might become soiled and therefore unlucky. Their ordeals

resemble those in vogue two thousand years ago. If a woman is suspected of adultery she has to pick a pice out of boiling oil: or a pīpal leaf is placed on her hand and a red-hot axe placed on it. If she is burnt or refuses to stand the test she is pronounced guilty. The punishment for adultery consists in cutting a piece off the ear and in exacting a fine. Another test is the water ordeal. The accused dives into water; and as he dives an arrow is shot from a bow. A swift runner fetches and brings back the arrow: if the diver remains under water until the runner has returned he is pronounced innocent. Their chief religious ceremony, at which many gather together, occurs about once every five years. The idol of Devī is taken to a tree two or three miles from a village and placed with its face to the east. In front of it a fireplace of earth is made, on which wheaten cakes and meat are cooked and eaten at night. A young buffalo or a goat is brought to the spot and stabbed in the left side of the neck: the idol is besmeared with the blood which spouts out, and the worshippers then taste it themselves. The animal is then killed. To the north of the idol a small mound is raised. On the third day, by which time the flesh has all been eaten, the skull of the animal is placed on the mound, *ghī* and country liquor is poured on it, and fire is applied. This burnt offering closes the ceremony.

Pathrāt.

154. The Pathrāts (300) whose name is a contraction of Patharwat or stone dresser, are stone workers.

Rājput.

155. The Rājputs (13,000) show a large decrease from 20,000 since 1891, but this is partly due to a large number of Marāthās and Kunbīs having returned themselves as Rājputs at the previous census. They may be divided into two classes, (1) those who were originally of foreign origin

(2) those who have assumed the name of Rājputs but who are really of humbler birth. The Rāna Rājputs chiefly found in the Malkāpur and Jalgaon tāluks are believed to be of Marāthā origin. Agriculture is the ordinary occupation of the Rājput caste.

Rangāri.

156. The Rangāris (3500), the caste of dyers, are mostly found in the Malkāpur tāluk. They worship Hinglāj Bhawāni, Dāwal Malik and Khandobā; and beginning at the Gudī Pādwa or Hindu New Year's Day they observe a fortnight's holiday, during which all business is suspended, and a subscription is raised in order that a caste dinner may be held. They use as dyes morinda, indigo and safflower but aniline dyes are also in considerable vogue. They are governed in caste matters by a *panch* or council, and an elective headman or *chaudharī*. The caste is said to have come originally from Gujarāt.

Shimpi.

157. The Shimpīs (4500) are tailors. They are divided into the Jain, Marāthī and Telugu Shimpīs. The Jains belong usually to the Setwāl caste; the Marāthī Shimpīs are often Lingāyats; and the Telugu division are generally Vaishnavas. The Jain Shimpīs claim the hero Nimināth as a caste-fellow; the Marāthīs claim the noted saint Nāmdeo Sādhu.

Sonār.

158. The Sonārs (6000), workers in precious metals, are the most important of the artisan castes. Among the Sonārs there are several divisions, the most important being the Vaishya, Mālvi, and Panchāl. The Vaishya and Panchāl Sonārs invest their children with the sacred thread when they are seven years old, the ceremony sometimes being performed by a Brāhman, and sometimes by one of their own castemen. The Vaishya and Panchāl Sonārs have religious teachers of their own caste and they are

said to have claimed and vindicated their right against the Brāhmans to perform their own marriage ceremonies. The Sonārs discountenance the remarriage of widows. In his business life a Sonār is noted for an acuteness sometimes bordering on dishonesty; there is a proverb which says that he will cheat his own mother.

Sutār.

159. The Sutārs (6000) are carpenters. They probably take their name which means literally a 'maker of string' or a 'worker by string' either from their sometimes joining planks by string or from their skill in planing or measuring. Some Sutārs wear the sacred thread; the well-to-do assuming it in childhood, and the poorer from the time of their marriage. The Sutār heads the list of village *balutedārs*. The highest division of the caste are the Kharātis or turners who come from Northern India.

Takāri.

160. The Takāris (900) mend the handmills (*chakkīs*) used for grinding corn, but have also a reputation for crime. They are practically confined to the plain tāluks.

Teli.

161. The Telis (10,000) are oil pressers by origin. Their hereditary trade has suffered from the introduction of cheap bulk oil and also from the oil mills worked by steam power. They have largely taken to agriculture.

Thākur.

162. The Thākurs (1100) are almost identical with the Bhāts. They are the hereditary village bards, members of the village community. Many of them have taken to labour and cultivation.

Vidur.

163. The Vidurs (1200) are descendants of Brāhman fathers and mothers of lower castes They are almost, if not quite, synonymous with Krishnapakshīs. In dress the Vidurs copy

the Brāhmans. If a Vidur mother have an illegitimate child, and the father be a Brāhman, the child remains a Vidur, but if a Vidur woman or man be detected in adultery with one of a lower caste, he or she is outcasted and the offspring, if any, has no claim to their property.

Waddar.

164. The Waddars (500) have decreased considerably. They are immigrants from Southern India and are earth-workers, and are constantly moving about in search of work. Their movements depend upon the demand for labour for roads and other public works.

Wāni.

165. The Wānis or Baniās (15,000) are chiefly of foreign origin, being immigrants from Mārwār, Gujarāt and Rājputāna. Most of them are traders, moneylenders, shroffs and grocers, but a large number have also taken to agriculture. Being strangers in the land, Wānis are generally distinguished among Berāris by the name of their country or their sect. Lingāyat Wānis affix the term *appa* to their names, as Kunbīs and others affix *ji*.

Wanjāri.

166. The Wanjāris number 13,000 persons of whom 8643 are found in the Mehkar tāluk and constitute 2 per cent. of the population. They are said to have come into this District from the Nizām's Dominions where they are still found in large numbers. The caste claims to be of Marāthā origin and yet they aver that they were originally Paundrakas, a tribe inhabiting the old Paundra country, that is, Bengal and Behār. They allege that they with seven other castes were allies of Parasurām when he ravaged the Haihayas of the Vindhya mountains, and that after this the task of guarding the passes was entrusted to them. From their prowess in keeping down the beasts of prey which infested the gorges and ravines under their charge, they became known as the Vanya-

Shatrū, subsequently contracted into Wanjāri. In course of time their services were rewarded with grants of land similar to the Metkarī Ināms and one division of the caste is now known as the Metkarī Wanjāris. Though some Wanjāris connect their name with *wanja* or trading by pack bullocks yet to confound them with the Banjārā carrier castes gives them great offence. They, however, are unable to reconcile their claim of Marāthā origin with the Bengāli one which they also claim and of which no traces in their manners, customs, or *gotras* now remain. The men dress like Kunbīs, the women never wear the parti-coloured bodices and skirts which Banjārā women affect, nor do they patronize the bone bangles with which the latter cover their arms. They are not addicted to crime like the Banjārās. Other subdivisions of the Wanjāri castes are Raojin, Bhusārjin, Lādjin and Kanār-jin. These subdivisions neither intermarry nor eat with each other. Each subdivision has twelve-and-a-half minor divisions ; each minor subdivision has also 50 *kuls*, and each *kul* has 4 *gotras*. Among the 4 *gotras* of a particular *kul* no intermarriage can take place as they are considered to be descendants from the same parental stock. Infant marriage prevails in the caste. The betrothal ceremony is performed by presenting the girl with new clothings (*phadkī* and *parkor*), washing her feet with water, and affixing a patch of *kunkū* to her forehead. A piece of sugarcandy is put in her mouth and packets containing coriander, sugar, *kunkū* and five small pieces of cocoanut are put in her *dhotī*. The father of the boy then distributes *pān-supāri* to the men assembled, while the father of the girl applies red *gandh* to the forehead of each man. This ceremony is called Sākarpudā. Women do not accompany the men to the village of the girl. A few days before marriage there takes place the ceremony of Wāghinseo or Hobās, apparently

a corruption of Wāg-Nischaya, or settling the marriage contract by word of mouth. The boy's father visits the girl's village and presents her with ornaments and clothing. In addition to the above the following things are given, *gur* (unrefined sugar), cocoanuts, *khurmā*, cardimum, *godambī*, *kunkū*, coriander and sugarcandy. The ceremonies known as Shālmūndi and Gondhal also take place before the marriage is performed. In the first the father of the girl visits the village of the boy and presents him with a gold ring, an *uparnā* and a turban. At the second from one to five goats are sacrificed though sweetmeats are sometimes substituted. The Wanjāris follow the Marāthā ritual of marriage, in which the bride and the bridegroom stand facing each other with a curtain drawn between them, and the assembled guests throw juāri dyed yellow on the contracting couple. The marriage ceremony is performed on the *muthā* (a sort of country saddle used for the bullock). Widow-marriage is allowed by the caste, but a bachelor is not allowed to marry a widow. The dead are both burnt and buried, the corpse is laid in the grave, flat on the back, with feet to the north and the head to the south. By religion Wanjāris are Sivites or worshippers of Siva; some of them are the followers of the Dāwal Malik sect. Drinking is prohibited amongst them. No *pardā* system is observed by them. They are now mainly engaged in agriculture and in nearly every point they resemble the Kunbīs. They eat from the hands of Kunbīs and Marāthās. The Bhusārjin and Kanārjin subdivisions are scarcely found, but the Lādjin and Raojin subdivisions are common. Men and women of the Raojin subdivision are allowed to eat flesh, whereas the women of the Lādjin subdivision do not touch it, but the prohibition is not extended to males. The Dholā ceremony is performed when the woman is in the seventh month of pregnancy.

On this occasion green *lugdās* are given to her and new clothes are presented to her husband as well.

Criminal classes.

167. The District is characterised by no class of crime specially, but dacoities, robberies, and house-breaking are not infrequent, and are in many instances the work of criminal gangs and professionals from outside. Kaikārīs and Bhīls are apt to raid the District from the Khāndesh direction and from across the Hyderābād border. The Bhīl is not pre-eminently a criminal in the sense that some of the subcastes of the Kaikāri are. He goes out into open outlawry on a large scale only as the result of bad years, want, the exactions of moneylenders or some other disturbing cause. When the pinch of agricultural distress is felt, or any other provocation arises, Bhīls readily go out in gangs and take to looting and wide-spread depredations. For the rest his activities are mostly confined to minor crimes against property, an occasional murder, the outcome of jealousy, revenge or a belief in witchcraft. Civilizing influences have of recent years done much to redeem the Bhīls from the predatory habits which characterised them in the past. Nevertheless the criminal instinct remains sufficiently strong in the present day to need but little temptation to induce him to revert to the roving life of the freebooter and depredator.

Another class of people who give considerable trouble along the northern border of the District are the Nihāls or Nāhals. They have always been notorious robbers and Kolī, Bhīl, Nihāl is the common word used in old documents for predatory hillmen. Ever since the great famine of 1899-1900 a number of Nihāls—fortunately few—have devoted themselves to petty dacoity and cattle-lifting. They avoid taking any jewellery or other recognisable property when committing a dacoity, and as they invariably

take to the hills after a successful raid, it is by no means easy for the police to prove a case against them even when caught. They are also adepts at changing their name and village. They extend their operations to Nimār, Khāndesh, Akolā and Amraoti, keeping not very far from the hilly parts of these Districts.

A considerable number of Pathāns and Afghāns also ostensibly lend money in the District but are sometimes mixed up with the local criminals. The Pathān hails from Afghanistān and the North-West Frontier Provinces, and his mother tongue is Pushto. His appearance and dress are sufficiently distinctive to proclaim his caste. His physique is excellent and far superior to that of any class indigenous to the Province. He is broad and well built, medium to tall in stature, strong, muscular, hardy and energetic, with Caucasian features, fair ruddy complexion and haughty bearing. By temperament he is treacherous, impetuous, avaricious, excitable and sometimes even fanatical, fond of good living, very hospitable to his countrymen, of cheerful disposition and not incapable of appreciating a joke. The Pathān as a rule makes for some large town where employment is procurable, and sets up as an itinerant hawker of sundry goods or as a moneylender. Many of them are employed by *sāhukārs* to recover debts or collect rent from backward tenants. The Pathān is generally successful in this line owing to his imposing appearance, uncouth manners, reputation for truculence, tyrannical methods and the tenacity with which he persecutes the recalcitrant debtor. Some of the well-to-do Pathāns are moneylenders on a small scale who are invariably given to extortion and tyrannical practices in recovering their dues. They exact exorbitant interest and are said never to lose sight of a loan, but will reimburse themselves years after it was given, travelling expensive journeys

to recover quite a small amount; in this way they keep up the fear which they instil. Their customers are generally the poorer and lower castes such as Mahārs, Māngs, Kolīs, Kunbīs, Bhīls, sweepers, etc., who enjoy no credit with the Mārwāri or Baniā, and who yield to the temptations offered by the Pathān to borrow money without a note-of-hand or any security, and at large railway centres, the subordinate staff. As soon as the time is up the Pathān gives his debtor no peace. He is at his door before day dawns to demand his dues, usually with a big stick which he displays in a threatening manner while making his demand in persuasive tones. It is no use the unhappy victim endeavouring to put off his persecutor by asking him to call again, or attempting to evade the interview by urging a pressing engagement elsewhere. The Pathān is not to be baffled by subterfuges of this sort. He will establish himself in the doorway of the house and give the occupants an unpleasant time by his importunities to settle up. He is not devoid of a sense of humour, and will meet a request to *phir kar ao* (call again, literally to turn and come), by turning round in a circle where he is standing saying good humouredly that he has complied with the request, or, if asked to *dam pakado*, *i.e.*, to have patience (literally to hold his breath), he will shut his mouth and hold his nose for a couple of seconds and urge that he has done what was asked. He can only be got rid of by payment either in full or in part of principal or interest. The Pathān's ostensible profession of hawker or moneylender has the advantage of enabling him to go about from District to District keeping his eyes and ears open, forming connections with local bad characters and marking down suitable places to rob. They generally select isolated houses in towns and cities, and commit the burglary or dacoity in some force. Occasionally a Pathān when employed

as a servant with some wealthy *sāhukār* after ascertaining all he wants to know, takes leave of his employer on the pretext that he wants to return home. He then organises a gang and brings off a successful raid; or perhaps information is communicated to distant friends who, acting thereon, swoop down and loot the servant's master, the informant making a display of loyalty during the attack and remaining in service for some time afterwards to avert suspicion.

Baorias, Mīnas, Bhāmtas, and other professional criminals also work in the District, attracted thither by the prosperity of the residents of the plain tāluks. The local criminals are Tākankārs, Māngs, Mahārs and others. The Tākankār while rechiselling grinding stones has excellent opportunities to examine the interior economy of houses, the position of boxes, and the Māng's profession of selling brooms and ropes also enables him to spy out the land and acquire valuable knowledge. Those classes generally commit dacoity and house-breaking by night.

SOCIAL LIFE AND CUSTOMS.

Names of villages.

168. Many of the names of villages have a meaning. Some have a religious origin as Dattāpur (city of Datt), Hanuwantkhed (from god Hanuwant), Kamaljāpur (from goddess Kamaljā), and Parashrāmpur (from god Parasurām). Among villages named after trees or plants may be mentioned Sāgwan from the teak (*sāg*) tree, Palāskhed from the *palās* tree (*Butea frondosa*), Chinchkhed and Chinchpur from *chinch* (tamarind), Pimpalpur from pīpal tree, Babūlkhed from *babūl* tree, Umarkhed from *umar* tree, Kusambā from *kusam* plant, Jāmthi from *jām* (guava), Wadāli from *wad* (banyan tree). Some are named after animals as Asolā from *asol* (bear), Undri

from *undir* (mouse), Wāghapur from *wāgh* (tiger), Nāgāpur from *nāg* (serpent). Those bearing personal names are usually of Musalmān origin, for instance Ibrāhimpur, the village founded by Ibrāhim, Murādpur, Afzalpur, and so on. Among miscellaneous names may be mentioned Lonī (butter), Bhālegaon from *bhāla*, a spear, Buldāna from Bhīlthāna, an abode of Bhīls, Tapowan, a forest of penance.

Construction of houses.

169. At the time of digging the foundation of a house Ganpati and Prithvi are worshipped by the offer of cocoanuts, and betel-leaves. When posts are erected the *khām pūja* is performed. A wooden post is worshipped, and *ghī* is poured at its top so as to flow down to the bottom. A bundle of grass is then tied to the top so that crows and other inauspicious birds may not perch on it. When the beams are posted the owners place a few pieces of turmeric and betel-nut, and a little quantity of juāri grain dyed yellow in a piece of yellow cloth and tie it to the first beam. When the house is complete they perform the *vāstu pūja*, *i.e.*, a *gharā* containing a small image of a serpent made of copper, a pearl and small pieces of silver and copper is buried in the east corner of the house. Brāhmans are fed, and a feast is given to the caste fellows. The house is adorned with flags and buntings, and a turban of white or yellow colour is also tied round it.

The front of a house should face to the east. It may also face to the north or the west, but not to the south, which is an inauspicious direction. A house should be *gaimukhī* (cow-faced), *i.e.*, its front should be narrower than the back: it should not be *wyāghra mukhī* (tiger-faced) for that would bring misfortune to the owner.

The proverb '*moho, koho, mokhā ; ani ghar gele lawkar*' is common in the mouth of every villager, and it means that



Bemrose, Collo., Derby.

EAST VIEW OF TEMPLE, SATGAON.

the wood of *moho*, *koho* and *mokhā* trees should not be used in the construction of a house, otherwise it will soon change hands. Pīpal, *umar* and *palās* trees are considered Brāhmans, the *sāgwan* (teak wood) a Kshattriya, and these trees can be planted in the courtyard of a house. The *hiwar* tree is supposed to be a Māng, and it is natural that it should not grow in the yard of a Hindu. The *wad* tree is the abode of an evil spirit called Hadal, which destroys children, and hence it is not safe to have this tree close to a house. The thorny *babūl* and *ber* trees, if grown in the neighbourhood of a house, are apt at times to catch the owner's turban at a time when he is going out on some important business. The falling of a turban from one's head on such occasions is a bad omen, and therefore these trees cannot be planted in the yard. As regards pīpal, which is a very sacred tree, it is said that as far as possible this tree should not be allowed to grow in the yard of a house. The superstition is that if its roots ever reach the cooking place the extinction of the family is inevitable. If by oversight such a tree is grown and it has not got over a hundred leaves upon it, it should at once be cut down; but in case the number of leaves is above one hundred there is no other remedy but to rear it very carefully. As the pīpal is a Brāhman, its thread ceremony must also be performed in the same way as that of a Brāhman boy.

Pregnancy and birth customs.

170. In the seventh month of the first pregnancy of a woman is performed the ceremony known in Berār as Dohojan, which is the corrupt form of Dohad Bhojan. An auspicious day is fixed by the village Joshi, and on this day the pregnant woman is dressed in green clothes. Preceded by music she is taken through the several roads of the village. She then visits Māroti's temple and bows down before the image. After bathing she is dressed in a

green *lugdā*, a green *cholī* and green glass bangles, and is seated on a cradle fixed in the courtyard of the house. Five kinds of food, *i.e.*, *mālti*, *gahūle*, *walwat*, *sivayā* and *sev*, are served in five cups and covered with plates. The pregnant woman is asked to remove the plate from any of the cups. If she uncovers the cup containing *mālti* it is believed that a girl will be born to her; if the cup containing *gahūle* is uncovered it is considered that she will have a boy. After this the assembled females are treated to a dinner, and the pregnant woman receives presents of new clothes from them. A pregnant woman should not cross the *paibund* (ropes tied to the hind legs) of a mare. If she does so, her delivery will be seriously delayed because a mare gives birth to a foal in twelve months. She should avoid the sight of a corpse and remain at home during an eclipse. Māng women act as midwives. A broom, a shoe and a knife are placed under the cot in the lying-in room. Also a pot containing urine of the cow with some *nīm* leaves in it is placed just at the entrance of the room, and anyone entering it has to sprinkle a few drops of it on his feet. A few leaves of cotton plant and a little quantity of sand are also kept on both sides of the door to drive away evil spirits. When a delivery is delayed and the woman's life is supposed to be in danger, all the male members of the village stand in a row from the house of the woman to the side of the village river. A relation of the woman then fills a *gharā* with river water and passes it on to the person who stands next to him. The *gharā* is thus passed from hand to hand without being placed on the ground until it reaches the woman's house. A cupful of water from the *gharā* is given to the expectant woman, which hastens the delivery. This water is called *Maleche pāni* or *Hat pāni*. Another device is to give water in which a gold *mohur* of Akbar's reign has been dipped. On the birth of a first

male child the father, if well-to-do, dresses himself in new clothes, enters the lying-in room with honey filled in a brass cup, and sees the face of the child reflected in honey. This is perhaps done to bring all good qualities to the boy because the honey is composed of the essence of several flowers. The navel cord is cut and buried with the placenta in the compound of the house. The mother and the child are bathed with luke-warm water. Castor oil mixed with honey is administered to the child three times during one day and a half. The mother suckles the child on the evening of the second day. The mother is given *harīra* (jaggery cooked with dry ginger) for the first five days. She is then given *sānja* or wheat floor cooked in water.

On the night of the fifth day after delivery, Satwai, the goddess who writes the fate of the new-born on its forehead, is worshipped *Pāta* (stone on which chillies, etc., are ground) is placed in a corner of the birth room, and the image of Satwai is painted in red on it. A sword or a dagger or at least a scythe is placed on one side of it, and an inkpot, some paper and a pen on the other. Offerings of lemons, cocoanuts, rice, curds, etc., are made in the hope that the goddess may chalk out a happy fate for the child. On the twelfth day the child is placed in the cradle, and the elderly females of the house give it a name. The *rāshi* name is, however, given by a Brāhman.

The mother remains impure for 1¼ months, after the expiry of which period she may cook food for other members of the family; but the period varies a good deal according to the position in life, sometimes being as short as 12 days. A child born with feet first is called Payalu, and is believed to be in special danger from lightning. To avert this calamity the child is bathed in water in which a cobbler has dipped old shoes for repair. It is believed

that a Payalu has the power of seeing treasure buried in the earth, and people put lamp-black in his eyes and ask him to tell the whereabouts of hidden treasure. A Payalu also, by touching the part with his right foot, will remove a pain in the back.

A barren woman, desiring to get a child, is said to resort to some of the following devices :—

(1) Eating the navel cord of a new-born child.

(2) Killing a scorpion and eating it with *gur* (unrefined sugar).

(3) Walking round the bachelor god Māroti (Hanumān) at dead of night.

(4) Making a mock baby of kneaded flour with a big hole in the stomach. It is placed (with a lighted lamp in the stomach) where four roads meet. If a woman having children walks over it, it is believed she will lose her children one by one and these children will be re-born in the womb of the barren woman who performed this magical ceremony.

(5) Performing the *Balirāna* ceremony. The stone which is used for grinding chillies, etc., is covered with a new *cholī*, and a necklace containing golden beads is tied to it. On the twelfth day when the new-born child is placed in the cradle the barren woman stands on one side of it and the woman who gave birth to the child on the other side. The latter hands over the stone dressed like a child to the former, and it is believed that by doing so the sterility of the woman is removed. The birth of a boy after three girls is considered inauspicious, and to avert the impending misfortune the father of the boy climbs to the roof of his house and makes a loud noise to frighten away the evil spirits.

Marriage.

171. Adult marriage prevails among Banjārās, Andhs and Rājputs, but the general custom is to celebrate infant mar-

riage. Every family has to observe some sort of observances after a marriage. These are called *kulāchār*, and the two following are specimens.

After a marriage is over a trench about 8 ft. by 2 ft. is dug in the front of the house. It is filled with fuel and burnt: after the flames have subsided and while yet the ashes are hot the parents and the wedded couple, headed by the family priest, have to walk over the ashes bare-foot.

Another *kulāchār* called 'Swāmya' is also very common amongst some classes. After the marriage is over a widow whose hair is shaved is called to dinner and is treated as if her husband is still living. She is made to wear a green *sāri*, a *cholī*, and the nose ring. A patch of red powder is affixed to her forehead. The meaning of this ceremony is not known.

The custom of widow-marriage prevails among the agricultural communities, and perhaps more or less among all others except the Brāhmans, the north country trading classes, and the highest families of any caste. Divorce by mutual consent and deed of separation is also permitted, and the divorced woman marries again. These unions are called *pāt* marriages; but they are quite reputable, and the offspring is legitimate.

Death rites.

172. In Berār burial seems to have been in nearly every instance the more primitive mode of disposal of the dead; while cremation was adopted as the caste rose in the social scale. In castes which practise cremation the usual distinction observed is that only the married are burnt and the unmarried buried. Cremation, however, being the more costly process, the burial of married persons is sometimes a necessity. A *sādhu* is buried and not burnt. A woman who dies during confinement or within ten days after delivery must be burnt. In castes which observe the thread ceremony the investiture gives the right to

cremation. When at the point of death, a little water from a sacred river is given to the dying man to sip, or he tastes the five products of the cow and some water touched by a Brāhman's foot. Some of this water is also sprinkled on his body. *Mantras* are repeated, and a little curds may be put in his mouth; money, grain, or cows are then distributed in his name, or bodices and petticoats in the name of the dying wife. For the unmarried, however, these ceremonies are unnecessary. The dead body is bathed in warm water and oiled, and marked with red turmeric, and then clad, if possible, in silk. An unmarried woman or a widow is marked with white chalk on the forehead, and her face is covered: her cloth also is usually white, and no fruit or corn is put in her *lugdā*. When the body has been laid out, a few grains of rice are sprinkled over it; a rupee is laid on the forehead; a piece of gold, pearl or coral is put in the mouth, and a sprig of holy basil is placed either in the ear or mouth. A Brāhman or Gosāwi now sprinkles ashes (*vibhūti*) over the corpse, and four bareheaded castemen come as bearers of the bier. A pice and some pulse or flour are tied in one corner of the covering, and the bier is then taken up. The Bāris pour mahuā liquor into the dead man's mouth, before the bier is lifted: among the Telis liquor is always given to the bearers. An unmarried person is carried in a cloth, whereas a married person is placed on a bier. The heir to the deceased walks before the bier carrying a pitcher of fire. Music accompanies the procession, and the name of Rāma is continually repeated. Among the Lāds, Sonārs, and Vidurs a halt is made half way to the ground: the bearers change their position, a cake is offered, and short *shrāddha* performed: among other castes the change of bearers generally takes place just outside the village.

The body is placed on the pyre or in the grave. The chief mourner applies the fire. The rupee is given to a Gosāwi and the cloth to a Mahār. As the pyre burns, the mourners wait until the sound is heard of the skull being burst by heat. The chief mourner now takes a pitcher of water on his left shoulder and walks three times around the funeral pile. At each round a small hole is made in the pitcher by the *ashma*[1] stone, and a tiny jet of water spouts out. At the end of the third round the pitcher is allowed to fall from his shoulder and break. The mourner beats his mouth, and goes to the nearest water to bathe. The four bearers follow him and bathe also. Then the rest of the mourners bathe if they belong to the same *gotra* as the deceased: other mourners chew a *nīm* leaf, visit Māroti's temple, come back to the door of the dead man's house, and depart thence to their own houses. The ashes are collected and on the third day are thrown into a stream or a well. The burning place is plastered with cowdung and sprinkled with cow's urine.

The period of mourning is ten days in the case of those who are burnt; three days in the case of those who are buried. The moustaches are shaved before the corpse is carried from the house to the cremation ground. In some castes the ten days are reduced to five. During this time the chief mourner sits apart and cooks his own food, and every day, before eating, offers a cup of water and a little *pindā* in memory of the deceased. The *pindā* is a ball, about an inch in diameter, of rice or wheat flour mixed with curds or milk. These balls are also sometimes coloured, *e.g.*, with sandal-wood ointment for a man, with red turmeric for a wife, and *gopī-chandan*

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[1] The *ashma* stone is the stone used to break the hole in the pitcher of water. It is supposed to have some mysterious connexion with the soul of the deceased, and is preserved until the thirteenth day.

for an unmarried woman. But generally no *pindās* are offered in the latter case.

173. 'The standard of comfort in Berār, though not 'high, is probably no lower than in 'any other rural tract of India. 'The house of the middle class clerk, for which he pro- 'bably pays a rent varying from Rs. 2 to Rs. 10 per men- 'sem, is scantily furnished. His food costs him but little 'for he is, in all probability, a Brāhman, and therefore 'a vegetarian; but he uses such luxuries as wheat, rice, 'milk, *ghī*, and sweetmeats more freely than does the 'cultivator. His clothes are of fine cotton cloth, the '*dhotī* having usually a border of silk, and he wears 'a silken turban; the whole outfit is so seldom renewed 'that it costs him comparatively little. The cultivator's 'style of living and the size of his house depend on the 'size of his holding; but the distinction between the 'well-to-do and the impoverished cultivator consists 'largely in the quantity and the quality of the jewellery 'worn by the women of the family. The cultivator's 'clothes are of coarse cotton cloth. The labourer's 'standard of living is similar to the cultivator's, but 'lower. His house is smaller and meaner, his cooking 'pots fewer, his food scantier, and his family jewellery 'less costly. There has been no perceptible change in 'the standard of living of these classes'[1] during the last decade. Juāri is the staple food, which made into cakes is eaten with salt, chillies and a few vegetables when cheap and available. *Dāl* is sometimes indulged in. The fruit of the mahuā, *ber*, *chironji* and other trees when in season also supplements the food of the poorer classes. Young bamboo shoots and the leaves and roots of various plants are also consumed by the hill tribes. For fuel the droppings of cattle and dry

Standard of comfort.

[1] Imperial Gazetteer of Berār, p. 35.

wood and grass picked up are used. These classes are quite satisfied with this simple mode of living, and that they can easily secure enough in ordinary years is indicated by the luxuries that are often indulged in during marriage ceremonies, and at feasts and festivals, which are generally non-working days.

But it is in the matter of social ceremonies, especially marriage, that the people expend their money freely. At marriage ceremonies the poor classes indulge in luxuries such as wheat, rice, sugar, etc., and luxuries are also reserved for some of the bigger feasts and festivals. Rs. 100 or more is sometimes spent by each of the contracting parties to a marriage. Among the better classes of cultivators between Rs. 400 and Rs. 500 is often spent. On a *pāt* or second marriage the expenditure is much less.

Among the other classes, besides lavish expenditure on marriage, the Brāhmans have the thread and the Musalmāns the *khutnā* ceremonies. The thread ceremony consists of placing the sacred thread on boys between the ages of seven and nine years, thus rendering them twice born, and constituting the wearer an established member of a higher caste. The ordinary expenditure on these occasions is between Rs. 50 and Rs. 500, according to the means of the boy's father.

The *khutnā* is the circumcision ceremony and is generally performed before the boy attains the age of seven years. The poorer classes of Muhammadans expend very small sums on these occasions, but with the better class the expenditure is between Rs. 100 and Rs. 500.

Characteristics of the people.

174. Some characteristics of the Marāthā people were noticed in 1827 by Sir R. Jenkins as follows[1]:—

'The most remarkable feature, perhaps, in the

[1] Report on the territories of the Rājā of Nāgpur.

'character of the Marāthās of all descriptions is the 'little regard they pay to show or ceremony in the 'common intercourse of life. A peasant or mechanic, 'of the lowest order, appearing before his superiors, 'will sit down of his own accord, tell his story without 'ceremony, and converse more like an equal than an 'inferior; and if he has a petition to present, he talks 'in a loud and boisterous tone, and fearlessly sets forth 'his claims. Both the peasantry and the better classes 'are often coarse and indelicate in their language, and 'many of the proverbs which they are fond of introduc-'ing into conversation are extremely gross. In general, 'the Marāthās, and particularly the cultivators, are not 'possessed of much activity or energy of character, but 'they have a quick perception of their own interest, 'though their ignorance of writing and accounts often 'renders them the dupes of the artful Brāhmans.' And in 1870 Sir A. C. Lyall thus described the people of Berār. 'In manners and customs the Hindus as a body 'are the same (with very insignificant differences) all 'over the districts. The rustic population is generally 'rough and rude. They are shy of strangers, and when in 'this mood their peculiar disposition is seen in its worst 'shape; but to those they know, and who can speak their 'language, they relax in their manners, and become quiet, 'inoffensive, and fond of ease. Their devotion to their 'homesteads and families is so great that they look 'upon a separation from them as a calamity of the worst 'kind. As a rule, they are in their ways affectionate 'fathers and husbands, but hard task masters, so 'far that they suffer, in fact expect, their wives to lead 'a life of toil and labour; and though her labour does 'not extend to handling the plough but to sowing, 'weeding, reaping, and picking, still, what with in-door 'and out-door toil, the woman's strength is over-taxed.

'Hard, dark featured, and bulky in appearance, the 'Kunbī woman is more delicate than her sisters of other 'castes. In this respect the Gond, the Banjārās, and 'other women, entirely beat the Kunbin out of the 'field. The vital energy, the capacity for endurance, 'and the strength to lift heavy loads in the females of 'the caste last referred to is really wonderful. Though 'shrewd in the business transactions of life, such as 'buying and selling, their ignorance reaches its climax 'on matters of religion. Quiet and implicit is their 'faith in the village idols, in witchcraft, in Brāhmans. 'Besotted, priest-ridden, and sunk in the grossest of 'superstition, they are incapable of refinement or im-'provement, and sink into their graves none the wiser 'by past experience, which, if anything, fans their 'idolatry, superstition, and ignorance.' Though most of the above remarks still hold good in remote villages, elsewhere the spread of education and the facilities for travel have had their solvent effect on the mode of life of the people.

LEADING FAMILIES.

General notice.

175. Buldāna, like the rest of Berār, is a land of small proprietors without any separate history and without any special title to fame. The older aristocracy is as a rule drawn from three classes, Jāgirdārs, Deshmukhs and Deshpāndias and Kāzis. Since the cession a few families have also won for themselves distinction in the field of commerce. The Jāgirdārs were originally men to whom an assignment of revenue was granted for military service and the maintenance of order by armed control of certain districts. In later times the grant was occasionally made to civil officers for the maintenance of due state and dignity, and some of the grants, when given to

powerful families, acquired an hereditary character. The Deshmukhs and Deshpāndias were originally revenue officials and by virtue of office they held the right to take certain dues from the revenue collected in their subdivisions, but some of the more powerful families received large grants of land in jāgīr and patents for the collection of additional subsidies, on condition of military or police service and the maintenance of order. After the cession the services of the Deshmukhs and Deshpāndias were dispensed with, much of the land claimed by them was resumed and pensions were granted to them in lieu of their lost emoluments. The Kāzis were in former times judges as well as marriage registrars. Their religious duties now alone survive. The title of Kāzi is frequently used by descendants of a Kāzi who no longer act in that capacity. There is no *Khās-mulākāti* list for Berār; the Chief Commissioner, when he visits Berār, selects any gentleman who should be allowed an interview with him from a list submitted by the Commissioner. The names of fifteen gentlemen are included in the list of Darbāris.

Jāgirdārs. The Jādhao family of Sindkhed.

176. The family of the greatest historical interest in the District and indeed in the whole of Berār is that known as the Jādhao family of Sindkhed and Deulgaon Rāja. The genealogy of this family is given on the next page. Of its descent we have various accounts, but it claims the purest Rājput lineage. The story given in the old Berār Gazetteer is that about the middle of the sixteenth century a humble family of Rājputs emigrated from a village Karwali,[1] on the Jumna, to Sindkhed. The head of the family was a

[1] The correct name is Karauli, the capital of a small State of the same name in Rājputāna. The town is away from the Jumna to the south. The present Rājā of this place is still a Jaduvansi or Jādon Rājput.

- Vithoji.
  - Rājā Lakhāji.
    - 1. Rājā Dattāji.
    - 2. Achleji.
    - 3. Bahādurji.
    - 4. Raghoji.
      - Bahādurji.
        - Dattāji.
          - Rao Jagdeo.
            - 1. Rājā Mān Singh (Killed in the battle of Khelda).
            - 2. Rājā Raghuji.
              - Rājā Mān Singh.
                - Rājā Anand Rao.
                  - Rājā Vyankat Rao.
                    - Rājā Bāji Rao.
                      - Rājā Mānsingh Rao.
                        - Bāji Rao (Died without issue.)
                    - Rājā Rāmchandra Rao.
                      - Rājā Krishna Rao.
                        - 1. Rājā Jagdeo Rao. (Insane.)
                        - 2. Rājā Dattāji. (Present representative.)
            - 3. Rājā Yashwant Rao.
            - 4. Rājā Dattāji.
  - Bhutji.

man named Lakhāji, and he is said to have lived by tilling land under the village of Sindkhed, but his extraordinary talent and bravery raised him from his humble position and gained him the *watan* of the Deshmukhi of Sindkhed about A.D. 1550. Another tradition, however, derives the family from the Yādava Rājās of Deogiri. Whatever the real origin, the Sindkhed and Deogiri families intermarried with the Marāthās, and their intercourse is now restricted to this caste. At the end of the sixteenth century Lakhāji Jādhao Rao was the leading Marāthā chief in the service of the Ahmadnagar State and held a jāgīr for the support of ten thousand horse. It was by his help that Māloji, grandfather of Sivāji (the founder of the Marāthā empire), rose to eminence. Lakhāji was entrapped into giving his daughter, Jijia Bai, in marriage to Shāhji, the son of Māloji, and she became the mother of the famous Sivāji. It is curious now to note that the match was then regarded by the Sindkhed family as a mésalliance. The rise to power of the regent Malik Ambar caused Lakhāji about 1625 A.D. to leave the service of the Ahmadnagar government and to join the Mughals, who conferred on him a *mansab* of 24,000 with 15,000 horse. But in 1630 A.D. with the overthrow of the regent's son, Fateh Khān, and the return to power of Sultān Murtizā Nizām Shāh II, Lakhāji offered to return to his allegiance. He was, however, treacherously murdered by the Sultān. In the wars that followed between the Marāthās and the Mughals the Jādhao Rājās were steady imperialists in spite of their connection with Sivāji's family. The two elder sons of Lakhāji were not distinguished, and their descendants are still found at Adgaon in the Mehkar tāluk and at Mehunā in the Chikhlī tāluk, of which places they hold the *patelkī*. The third son was adopted by Lakhāji's younger brother, and his descendants are now found at Kimgaon Rājā in the Mehkar

tāluk, where one of them holds the *patelkī*. The fortunes of the family centred in the descendants of the fourth son Rāghojī. His grandson Dattāji distinguished himself by his successful expeditions into the Carnatic and was killed in battle in A.D. 1664. Dattāji's son, Jagdeo Rao, soon became prominent, and attracted the notice of the Emperors Shāh Jahān and Aurangzeb, who conferred on him the title of Jagdeo Rao Jādhao Rao. He was also the first to obtain the *chawri* and other royal insignia. He is said to have founded the celebrated temple of Bālāji at Deulgaon, and it is about this time that the family seat was transferred from Sindkhed to Deulgaon which had previously been founded by one Rāsoji, a natural son of a member of the family. He died in A.D. 1669 leaving four sons. The eldest was killed in the battle of Kheldā. The second son's descendants carried on the family traditions till the time of Bāji Rao. The latter was accused of an act of rebellion in 1851, when Arabs under his command but not (as he declared) under his control fought a severe fight against the Hyderābād contingent. Bāji Rao was confined as a State prisoner till 1856 when he died, and all his hereditary *watans* were confiscated. The fortunes of the house thus came to a sudden end. The management of the temple of Deulgaon, which has a very large income, was carried on by the agents of Ahilyābai, the widow of Bāji Rao, but the mismanagement was so gross that in 1904 it was placed under the charge of a receiver appointed by Government. The present representatives of the family at Deulgaon are two grandsons of the younger brother of Bāji Rao. The elder one is insane and the younger brother Rājā Dattāji, a young man of twenty-three, acts as head of the family. He has the *patelkī* of three villages including Sindkhed, but his income is very meagre.

Another branch of this family became rulers of Tanjore, and a descendant, Sithapatti, still holds the *patelkī* of several villages in this District, including Karwand, Dahigaon and Karankhed.

The Nawāb of Deulghāt.

177. The family of Khān Bahādur Nawāb Muhammad Salām-ullah Khān of Deulghāt owes its position to its connection with the Hyderābād dynasty. Originally Pathāns from Delhi, they took service at Hyderābād after the invasion of Nādir Shāh. Muhammad Rahīm Khān, the grandfather of the present Nawāb, was sent from Hyderābād about the end of the eighteenth century to take command of the fort of Deulghāt. He rendered valuable assistance to Major-General Arthur Wellesley (afterwards Duke of Wellington) in the operations which culminated in the battle of Assaye (1803 A.D.), and was rewarded with the gift of a jāgīr of four villages. Of the villages now held in jāgīr two are in the Chikhlī tāluk and two are in the dominions of His Highness the Nizām. The title of Khān Bahādur was conferred on the present representative in 1858 and that of Nawāb in 1891. The Nawāb Sāhib, as he is generally called, is a special magistrate of the first class, and is a polished and unassuming gentleman universally respected and liked.

Rājā Nemiwant.

178. Another family of some importance is the Brāhman family known as Rājā Nemiwant, now represented by Lakshman Rao and Shriniwās Rao. They hold five villages in the Malkāpur tāluk, and the jāgīr was acquired by an ancestor of the family about 1795 for his services to the Nizām at the battle of Kheldā, when he held the position of a Risāldār commanding 12,000 horse. The family now live at Hyderābād though they have a fine house at Malkāpur. On account of family dissensions their

financial position is said to have become unsatisfactory. Saiyad Ahmad Kādir is the representative of an ancient family whose jāgīr of three villages in the Khāmgaon tāluk is said to date from the time of Aurangzeb. The income from the jāgīr is Rs. 6000, of which Rs. 1734 is paid to Government. Two small jāgirdārs are Mīr Husain Ali and Amrit Rao Ganpat Rao Brāhman, each holding one village in the Malkāpur tāluk said to have been granted by the Nizām's Government.

Bhingāra Rājā.

179. The family known as that of the Bhingāra Rājā are Musalmān Bhīls, and the tradition is that they and similar families were forcibly converted by Aurangzeb to Muhammadanism and then entrusted by him with the watch and ward of the passes of the Sātpurās. The holder of the jāgīr was formerly one of the Melghāt Rājās, and only ceased to be known as such when the villages of the jāgīr were excluded from the Melghāt and included in the Akolā District in 1868. These Rājās were 'relics[1] 'of the age when law and regular police were confined at 'best to the open country, and when imperial govern- 'ments paid a sort of blackmail to the pettiest highland 'chief. These little Rājās had from time immemorial 'held land and levied transit dues on condition of moder- 'ate plundering, of keeping open the passes, and of 'maintaining hill posts constantly on the lookout to- 'wards the plains.' In 1854, the year after the cession, the Deputy Commissioner of North Berār wrote of these Rājās as follows: 'I would try to explain that it has 'been necessary to arrange for the protection of all the 'hilly country which lies between Pāyanghāt (Berār) and 'the Tāpti river, a wild and extensive tract scantily in- 'habited by Gaonds (*sic*) which gives little or no reve-

[1] Berār Gazetteer (1870), p. 102.

'nue. This country is nominally under a class of persons 'who are styled Gond Rājās. There are six of them, and 'on the western end there is one Bhīl Rājā (Bhingāra). 'I have defined the limits of each of these Rājā's districts 'and taken a paper of agreement from them, holding 'them responsible for the protection of travellers passing 'through the hills and requiring the Rājās to give me 'information of any dacoits or other suspicious persons 'who may cross the portion from Scindia's or the 'Honourable Company's country. I have included the 'Bhīl Rājā Shābāz Khān amongst the servants of govern-'ment, because he holds an unproductive jāgīr in 'Bhingāri Ghāt which is the main road from Berār to 'Burhānpur, and a very important pass.' The jāgīr is generally said to consist of four villages, Bhingāra Buzurg, Bhingāra Khurd, Gulturā and Khilmāpur, all situated on the outer ridge of the Sātpurā range lying north of the Jalgaon tāluk. But in reality there is only one village of Bhingāra situated at the top of the Ghāt. Gulturā is a deserted village site at the foot of the hills, and contains no culturable land, whilst Bhingāra Khurd and Khilmāpur are merely names given to certain portions of the Bhingāra jungles. The area of the jāgīr is 11,273 acres, of which in 1902 only 526 acres were held to be culturable, the rest being under forest. The assessment on the culturable land was valued at Rs. 276, while the forest income was estimated at about Rs. 5000. A monthly allowance of Rs. 30 is also paid to the jāgirdār for the upkeep of a small police force. The present jāgirdār is Shābāz Khān, a minor eleven years of age, who lives under the guardianship of his mother Rangā Bai. Gulāb Khān, who is mentioned in the *sanad* as a cosharer in the jāgīr, belongs to another branch of the family. Though various enquiries were made from to time, it was not till 1902 that the claims of the jāgirdār were formally

recognised by Government. In 1903 the *sanad*[1] was issued to the jāgīrdār which fully defines his rights.

[1] Sanad granted to Rājā Shābāz Khān II, son of Dongar Khān, of Bhingāra Buzurg in the Jalgaon tāluk of the Akolā District, by the Honourable Lieutenant-Colonel Sir D. W. K. Barr, K.C.S.I., Resident at Hyderābād, under the authority of the Government of India.

I. (1) The following jāgir villages of :—

1. Bhingāra Buzurg, 2. Bhingāra Khurd, 3. Gulturā, 4. Khilmāpur.

Situated on the main outer ridge of the Sātpurā Range, and bounded on the north by the Central Provinces forests of the Nimār Division, on the east by the Kuwardeo jāgīr forests, on the south by the C. I. forests of the *khālsa* villages Gorāda and Kahupatta, and on the west by the C. I. forests of Nimāpur, a *khālsa* village. Aggregating an approximate area of 11,273 acres, with an assessment of Rs. 276 in the Jalgaon tāluk of the Akolā District in Berār, as laid down within the boundaries shown upon the forest survey map on Sheet No. 61 $\frac{N.W}{3}$ (Central Provinces), and also the monthly money allowances specified in the margin, are hereby granted, subject to the conditions hereinafter stated, to you, Rājā Shābāz Khān II, son of Dongar Khān, and to your successors in the Rāj in the following order of succession so long as any such successors are forthcoming, and subject also to the conditions that Gulāb Khān, son of Chānd Khān, the co-sharer in this jāgīr, shall be entitled to receive one-third of the revenues accruing from the jāgīr, and you, Shābāz Khān II, son of Dongar Khān, shall be entitled to receive the remaining two-thirds and that the money allowances which are of the nature of a service grant shall be secured to yourself, Shābāz Khān II.

	Rs.
1 Jemādār ..	8
1 Kārkun ..	4
6 Jawāns at Rs. 3 each ..	18
	30

(2) For the purpose of this jāgīr and of the police allowances, the order of succession to Rājā Shābāz Khān II and all subsequent incumbents shall be as follows :—

Namely, that on the death of any incumbent he shall be succeeded in the enjoyment of this jāgīr and of these allowances by such one of the male persons (if any then in existence) descended by birth or adoption through males only from Rājā Shābāz Khān II as would be preferred according to the rules governing the succession to ordinary private property, and that when according to these rules several such persons stand on an equal footing, the law of primogeniture shall apply.

II. This grant is given on the following conditions, on failure of which it shall be liable to forfeiture, namely :—

(1) That the said jāgīr and the said police allowances being service grants shall on no account be alienated by the said Rājā or co-sharer or their successors either by sale or mortgage or in any other manner without the previous sanction of the Resident in writing.

(2) That the tenure of the grants hereby confirmed shall be entirely dependent on the loyalty to the British Government of the said Rājā and his successors.

(3) That in all cases of succession the confirmation of the Resident shall be obtained.

III. That the *abkāri* revenue of all the villages held in jāgīr by the Rāja or his successors shall belong absolutely to Government.

IV. That the jāgirdār shall be considered the proprietor of all the forest trees and forest produce in the land hereby confirmed to

Deshmukhs and Deshpāndias.

180. Two Deshmukh families are worthy of mention. The Khāmgaon Deshmukhs are represented by Kesho Rao Janrao, Honorary Magistrate, and *watandār* patel and patwāri of Khāmgaon and three other villages. He is a member of the Khāmgaon Municipality and is said to have an annual income of Rs. 6000. The Mātargaon Deshmukhs are represented by Auchit Rao and Mānikrao, sons of Balwantrao. Mānikrao is the Mālik patel of the village and a member of the Khāmgaon Tāluk Board. He is a man of public spirit and enterprise. An old Deshpāndia family is that of Argaon in the Khāmgaon tāluk represented by Rājeshwar Rangrao Brāhman. The village which is held in jāgīr brings in an income of Rs. 4000, of which Rs. 1012 is paid to Government. The Deshpāndia family of Fatehkheldā is one of

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him, subject always to the condition that any timber or other forest produce removed beyond the limits of the jāgīr shall pay such dues and be subject to such rules as regards transit and export as the Resident may from time to time prescribe.

V. That in the event of Government constructing roads or railways within the limits of the lands hereby confirmed to the jāgirdār, compensation for any land or for forest produce on such land required for such roads or railways shall only be payable in respect of land actually under cultivation at the time the land is taken up for such purpose or for any inhabited village site in whole or in part or any *bona-fide* improvement proved to have been made at the expenses of the jāgirdār.

VI. That no transit dues of any description shall be leviable by the jāgirdār.

VII. That the jāgirdār shall maintain in good order and in their proper positions all the boundary marks of his jāgīr, and that if after the granting of this *sanad* any boundary marks on the ground are found at any time not to coincide with the position given to them on the map, it will be incumbent on the jāgirdār for the time being to erect boundary marks of approved pattern on the places assigned to them according to the map, and that on failure to do so after due notice has been given by the Chief Revenue Authority of the District, it shall be within the power of the Chief Revenue Authority of the District to cause the said boundary marks to be erected and to recover the cost of the same from the jāgirdār in the manner prescribed by law for the recovery of arrears of land revenue.

Given under my hand and the seal of my office, with the sanction of the Governor-General in Council, this the 18th day of March, one thousand nine hundred and three.

(Sd.) D. W. K. BARR,
Resident.

the oldest in the District. It traces its descent from one Rāmaji Pildeo who accompanied the Mughal Sardār Alāuddīn Khilji to Berār about the close of the thirteenth century. For its services the family were made Deshpāndias of the pargana of Fatehkheldā, which then consisted of 79 villages. The family is now divided. The junior branch was represented by Venkatesh Natho who died in 1908 at the age of 94, leaving five sons. The eldest Vināyak Rao now looks after the family estate, and the youngest Krishna Rao is a member of the Tāluk and District Boards, and has shewn in other ways considerable public spirit. The family is well-to-do.

Kāzis.

181. The family of the Malkāpur Kāzi is one of some distinction. Sir Alfred Lyall wrote of it as follows in 1870: 'The 'family of the Malkāpur Kāzi has, by a succession of 'prudent marriages, managed to secure to its present 'representative a concentration of ecclesiastical aliena-'tions, through a process which might be illustrated 'by conceiving Cathedral lands to have become in the 'seventeenth century heritable possessions of the chapter, 'and a frequent intermarriage of Canons' families to have 'ensued.' The present representative, Khwāja Faizuddīn, holds the village of Hingnā in jāgīr right said to have been granted by the Emperors Shāh Jahān and Aurangzeb in 1039 Hijri. (1629 A.D.). He is a big landed proprietor owning 1429 acres of *inām* land in 16 villages, and 1444 acres of *khālsa* land in 21 villages. The Kāzi carries on the ordinary duties of his diocese through agents who receive a share of the fees but he himself officiates at the 'Id Khutba and Bakri Id' at Malkāpur. His maternal uncle, Badruddīn, is a pensioned Tahsīldār; and his younger brother is practising as a pleader at Akolā. Kāzi Salāuddīn, of Nandurā, is a

public-spirited citizen who has lately been given the title of Khān Bahādur for the service rendered by him in the inoculation campaign against plague. He is an Honorary Magistrate.

Kāzi Najm-ud-dīn of Khāmgaon holds various *ināms* and *sanads*. His great-grandfather, Kāzi Muhammad Desoddīn, protected Bālāpur with the assistance of the Muhammadans from the attack of Raghujī Bhonsla. His grandfather, Muhammad Jāfar, was a Sūbahdār. The family has been residing at Bālāpur and Khāmgaon since the time of Aurangzeb.

Other families.

182. Khān Bahādur Abdul Baki Khān of Mehkar belongs to a comparatively new family. His father was an Afghān horse dealer who married the daughter of a Kāzi at one of the villages of the Nizām's Dominions. He finally settled at Mehkar, and he and his son amassed considerable wealth. Abdul Baki Khān is a man of enlightenment. He has shares in a ginning factory at Janephal and owns a good deal of land. He received his title in 1901 for his services in the famine of 1899-1900.

Gulām Ahmad of Pimpalgaon Rāja is also a *nouveau riche*. He is a wealthy landowner and moneylender, and is a member both of the Tāluk and District Board. Hari Kūkajī, patel of Shegaon, a Kunbī by caste, is a well-to-do moneylender and trader. He has received two certificates, one for assistance in the last famine, and the second recently for help given in the inoculation campaign against plague. His father, Kūkajī Mahadji, received the title of Rao Sāhib for assisting Government in the construction of a tank. His elder brother, Rao Sāhib Māroti Kūkajī, was formerly an Honorary Magistrate at Shegaon. Umrao Singh Rājput, of Khāmgaon, is an immigrant from Ahmadnagar, and has been settled here for the last 25 years. He is a well-to-do agriculturist and

commission agent. His father and many of his other relatives have served with distinction in the army. Amrit Wāman Dalāl owns land at Buldāna and Malkāpur, and has shops at both places. His father, Wāman Renko pleader, practised for 40 years in Buldāna where he died. Amrit Wāman has recently been appointed a Bench Magistrate.

Dulīchand Onkārdās, of Khāmgaon, is a well-known moneylender, and received a certificate from Government for assistance rendered in the last famine. His eldest son, Pūranlāl, is a Bench Magistrate at Khāmgaon. The family has been resident in the District for over a century.

Nārāyan Rao Daulat, of Pimpalgaon Rāja, is mālik patel of that village, and belongs to an old family. He receives Rs. 1098-4-0 as Deshmukhi pension.

CHAPTER IV.

AGRICULTURE.

SOILS.

Classes of soil.

183. The geological formation of the District is Deccan trap with intratrappean beds of shale, sandstone, and limestone. From the disintegration of the trap and these less prominent layers of non-crystalline rock can be traced the various classes of soil of this tract, varying from the very fertile deep loam of the plains commonly known as black cotton soil, to the shallow *muram* soils of the higher lands. The soil of the plain is largely a deep black loam, which cakes into a solid mass in the beginning of the dry weather, and cracks freely in all directions later. These fissures run to a depth of several feet, and give the soil a reticulated appearance; hence the statement that black cotton soil ploughs itself. The soil of the higher land is lighter, more friable, and less subject to cracking. The depth of the black cotton soil varies from three to twenty feet. It reaches its greatest depth in the valleys into which it has been washed as a fine silt from the higher lands. The richest soil of the District is to be found in the valley of the Pūrna lying north of the railway. This soil, locally known as *bharkāli*, is of very fine texture, very retentive of moisture, becomes sticky when wet, cracks freely in the dry weather, and is comparatively heavy to work. It is the soil *par excellence* for *rabi* crops. The largest stretches of it are found in strips about eight miles broad on each side of the Pūrna, but it is also found

in the valleys of various sizes between the plateaux of the uplands. On the larger plateaux there are considerable areas of black soil of a slightly shallower type, which grows cotton, juāri, tūr, *moth*, mūng, urad and *bājra*. The Chikhlī and Mehkar tāluks are famous for their wheat, which is grown in the lowlands between the plateaux. These lowlands being the only very fertile portions of the plateau tract have been under cultivation for a long period, and are now in places showing signs of exhaustion. Black cotton soil which is slightly shallower, and which contains a certain percentage of lime in a finely powdered state, is known as *kāli*. If there is a still higher percentage of lime present in the form of nodules about as large as peas, the soil is known as *morandi* or *bhurki kāli*. These soils containing lime are lighter to work than pure black cotton soil, less retentive of moisture and are less fertile. Much of the plain tāluks and the lowlands of the plateau tāluks consist of this *kāli* soil, the best of which is considered suitable both for *kharīf* and *rabi* crops. On the broad plateaux of the uplands is found a shallow black or brown soil varying in depth from one to three feet. It differs from the black soil of the plain in having a *muram* subsoil. These upland soils are naturally drained and are friable and easy to work, but they are not sufficiently retentive of moisture to grow *rabi* crops well unless irrigated. The *kāli* soils of the plain, on the other hand, rest on a yellowish marly subsoil. They vary in depth from five to twenty feet, and are retentive of moisture. The slopes of the plateaux are covered with *muram* which is too poor to produce anything except shrubs and inferior grasses. Poor hilly soils are also to be found in the south of Khāmgaon and Malkāpur tāluks, and in the north of Jalgaon tāluk. A *kāli* soil which presents an oily appearance when ploughed is known as *tel chiknī*.

Greyish patches of it are found in the best black soils of the plains, and can be distinguished both by their colour and by the fact that they are very retentive of moisture. *Chopan* is the name given to patches of greyish coloured marly soil found in certain fields; the soil and subsoil of these patches, being very impervious to water, become wet and sticky during the rains. *Kharwan* is the name applied to a soil which contains much saline matter. *Dagri kāli* or *gotar* is a black soil of from one to three feet in depth, which is found in the vicinity of hills, and which is interspersed with boulders. It gives fairly good crops of cotton and juāri except in years of short rainfall. An alluvial soil made up of successive deposits of silt is known as *malli*. It is the very best soil for garden crops. *Bhorandi* or *khadki* is the name given to the thin yellowish coarse soil of one foot or less in depth with *muram* or rock underneath. It is common on the highlands and grows poor crops of cotton, juāri, *bājra*, *moth* and *holgā*. *Barad* is the name given to the shallow soil of the higher lands of the plateaux; it is black, brown, or reddish in colour, rests on rock or *muram*, and produces inferior crops of cotton, juāri and gram; but the thinner soil of this type is generally cropped with *bājra*, *moth*, *holgā* or other minor crops. *Gawhār* is the name applied to a black soil of any kind on which wheat can be grown. Land in close proximity to a village is called *akhar*, and the light-coloured soil of such land is known as *pāndhri*. The colour is supposed to be due to the chemical changes which take place in black soil when impregnated with much fermentable organic matter. *Pāndhri* is considered very good for tobacco and garden crops. *Utāran* is the term applied to sloping land. Land which has become exhausted by continuous cropping is known as *nidhur*, and land which is irrigated is called *bagait*.

Formation of soils.

184. In course of time trap rock on weathering breaks up into a reddish brown *muram*; this *muram* becomes more finely pulverised by the disintegrating forces of nature, gets gradually darker in colour, and finally reaches that stage in which it is known as black cotton soil. The grading process is largely due to the effect of water which carries the fine particles from higher to lower levels. The colouring matter is supposed to be one of the oxides of iron. These different classes of soils can be found in the different tāluks though the terminology varies somewhat from tāluk to tāluk.

STATISTICS OF CULTIVATION.

Occupied and cropped areas.

185. The total area of the District in 1907-08 was 3731 square miles; of this an area of 446 square miles or 12 per cent. consisted of State forests, and the balance 3285 square miles or 88 per cent. constituted the village area. Out of the village area 253 square miles or 8 per cent. were unoccupied for cultivation, including about 10 square miles of culturable assessed waste available for cultivation, and the balance of 3032 square miles or 1,940,612 acres, and constituting 81 per cent. of the total and 92 per cent. of the village area, was occupied for cultivation. Statistics of the reconstituted District prior to the year 1894 are not available. In 1894-95 the village area excluding the State forests was 2,020,156 acres, of which the area occupied for cultivation was 1,943,442 acres or 96 per cent. During the fourteen years ending 1907-08 the village area has increased by about 82,000 acres, while the occupied area has fallen by more than 3000 acres, the increase in the former case being mainly due to the contraction of the State forests. The net cropped area in 1894-95 was

1,641,487 acres. During the famine years there was a large decline in the cropped area, and from 1901-02 the area under crop varied between 1,553,000 and 1,660,000 acres. In 1906-07 the cropped area was 1,659,352 acres. the highest figure recorded during the last fourteen years. In 1907-08 the net cropped area was 1,552,490 acres. It will be seen that there has been no progress in the District as a whole, but in the plain tāluks of the Pāyanghāt there has been a marked increase in cultivation. The Chikhlī and Mehkar tāluks of the Bālāghāt have not shared in this progress; the steep faces of the ravines with which these tāluks abound are incapable of being brought under cultivation, and tend to swell the areas under fallow. Buldāna is the fifth largest cropped area in the combined Provinces, being exceeded by the three Berār Districts and the Chhattīsgarh District of Raipur.

Fallows.

186. Of the total area occupied for cultivation a total of 388,122 acres, or about 20 per cent., were under new and old fallows in 1907-08, the new fallow being 329,140 acres, and the old fallow 58,982 acres. In 1894-95 the area under old fallow was 192,170 acres, showing a reduction by two-thirds, while the new fallow was 109,765 acres which is now trebled in extent. Owing to famines and unfavourable years much land was left fallow, and as already stated a large proportion of this area is found in the Chikhlī and Mehkar tāluks, where the soil is poor and requires much resting.

Statistics of crops.

187. The total gross cropped area of the District in 1907-08 was 1,554,405 acres, of which 1,420,189 acres or 91·4 per cent. were under *kharīf*, and 134,216 acres or 8·6 per cent. under *rabi*. Since 1894-95 the relative strength of the autumn crops has increased by nearly 257,000 acres.

Cotton is the principal crop in the District. In 1894-95 it occupied 477,467 acres, or 29½ per cent. of the gross cropped area, and it now occupies 661,637 acres or 42½ per cent. The highest figure reached during the last 14 years was 729,606 acres in 1906-07. The next important crop is juāri which occupied in 1907-08, 547,532 acres, or nearly the same area as it did 14 years ago. The largest area ever devoted to juāri was 711,229 acres in 1897-98, the year after the famine of 1896-97. Wheat occupies 69,141 acres, and this staple is much more largely grown in the Bālāghāt tāluks of Chikhlī and Mehkar than in the plain tāluks of the Pūrna valley. Of the other crops *bājra* occupies 51,463 acres, tūr 44,150 acres, and urad, mūng, moth 46,927 acres. Rice is an insignificant crop here, occupying only 4412 acres. Fourteen years ago sugarcane occupied about 2000 acres, but this area has now fallen by about half. Orchard and garden crops occupy 3099 acres, of which 378 acres are unirrigated. The area under irrigation is 21,641 acres or 1·4 per cent., of which 21,557 are irrigated from wells and only 48 acres from other sources. There are 7080 wells in the District, of which 5809 are durable. There are no irrigation works, the only sources of irrigation being wells and a small tank at Sindkhed in the Mehkar tāluk. The area double-cropped in 1907-08 was 1915 against 12,214 acres in 1906-07, the decrease being due to the insufficient moisture in the soil for *rabi* crops.

CROPS.

Cotton.

188. The area under cotton in this District in 1907-08 was 661,637 acres. In 1872 cotton occupied 22 per cent. only of the cropped area of the District as then constituted; in 1882, 28 per cent., in 1902, 32 per cent., and in 1907-08 43 per cent. The great increase in the material pros-

perity of the people that is everywhere evident in the cotton-growing Districts, generally, is directly due to the rise in prices coupled with seasons of light rainfall favourable to cotton; cotton has thus become more profitable than wheat, linseed, gram, sesamum and other minor crops which it has largely replaced. In this District, where the demand for fodder crops is very great owing to the very limited area available for grazing, the area under cotton has possibly almost reached its maximum. The short-stapled cotton, which is now universally grown, is admirably suited to the soil and climatic conditions which obtain in the District. The fertility of black cotton soil is proverbial. It varies in texture and colour from the deep fine-grained and almost jet black soil of lowlying fields to the shallow grey soils of the higher lands containing more sand and limestone. The latter gradually merges into the former, the grading process being largely due to the effect of water. The cultivation of cotton is mostly restricted to the better classes of soil; but owing to the great boon in the cotton trade and the consequent rise in prices of late years, cotton is now often grown on light inferior soils. The quality of the cotton depends to some extent on the quality of the soil on which it is grown. The cotton produced on the rich deep soil of the plains is of better staple and is worth considerably more than that produced on the poor soils of the plateau tāluks. As the rainy season extends over a period of three-and-a-half months only, *viz.*, from the middle of June till the end of September, the surface soil gets very dry and begins to crack freely by the beginning of November. The fissures increase in number and size during the dry weather and injuriously affect the cotton crop later by letting in the drought and breaking some of the rootlets. The only remedy for this is to do as much interculture

as possible up to the time the plants flower. This secures a fine surface mulch which checks evaporation and the consequent cracking of the soil. To succeed under these peculiar climatic conditions, the cotton grown should mature in about five months so that at least one good picking is obtained before the drought begins to be much felt. Late varieties such as Broach cotton have been tried of late by certain enterprising pleaders and gin-owners, but without success.

Jari.

189. The two indigenous varieties grown, namely, *jarī* (Kāti Vilāyati) and *banī* (Hinganghāt or Ghāt *kapās*) mature in about five and five-and-a-half months respectively. The *jarī* (*Gossypium neglectum*) is one of the coarsest and shortest-stapled cottons produced in India. Its origin is not well known. It is said that the *jarī* grown thirty years ago was comparatively a superior cotton, that it spun up to 16's or even 20's, and was in demand in the Bombay market for export to England. The present *jarī* falls far short of this description. Its staple is coarse and short, and at its best it spins up to 10's only, and it no longer finds a market in England, not being suitable for use in the Lancashire Mills. The introduction of the coarser strain is said to date from about the year 1873. In that year white flowered cotton, which was said to give 50 per cent. of lint, which ripened early and which was a most prolific yielder, was introduced into Berār from Khāndesh. The first cultivators of this new species having observed that the seed possessed a sharp beak resembling a thorn concluded that it was a foreign variety, and named it Kāti Vilāyati or 'thorned English.'

This Kāti Vilāyati proved to be a most vigorous grower and a big yielder, and readily adapted itself to the soil and climatic conditions of these Provinces. Its

botanical designation is *Neglectum roseum* and *Neglectum roseum cutchica*, there being two types with white flowers, one giving a slightly better lint than the other. The *jarī*, which it has largely supplanted, consisted most likely one of the two finer stapled types, *viz.*, *Neglectum malvensis* and *Neglectum verum* mixed with a fairly high percentage of *banī* (*Gossypium indicum*) which was the predominant cotton in those days. These are rather later than the two coarser types which now predominate. The percentage of the coarser types in this mixture has gradually increased until the *jarī* of the present day contains from 70 to 80 of the coarser, *i.e.*, the *Roseum* type. The explanation of the change seems to be that Kāti Vilāyati is a hardy cotton and a big yielder, and that despite its coarseness it finds a ready market at a good price both for export and for the use of Indian Mills. It is exported mainly to Germany and Japan, where it is found very suitable for mixing with wool in the manufacture of coarse woollen fabrics; in this country the existence of a large quantity of machinery, specially constructed for dealing with short-stapled cotton, also gives it an artificial value. The ryot, recognizing that Kāti Vilāyati is a hardy cotton, that it suffers less than other varieties from the exigencies of the climate, and gives large fluffy bolls with a very high percentage of lint to seed, prefers it to the finer types which have less bulky bolls. The good cultivator who used formerly to select and gin his own seed, and still does to some extent, selected only the big fluffy bolls, *i.e.*, bolls of the *Roseum* type. The percentage of the coarser types in the mixed cotton known as *jarī* has thus gradually increased at the expense of the finer. Cotton buyers in this District at the present day recognize two kinds of *jarī*, viz., *gaorāni* and *houri*. *Gaorāni* is of better staple, but gives only 33 or 34 per cent. of lint; *houri*, on the other hand, gives 36

per cent. or even more of lint, but the staple is shorter. The difference in staple would seem to depend on the percentage of the finer-stapled types present in the mixture, and this percentage varies considerably in different villages.

Banī.

190. *Banī*, Hinganghāt or Ghāt *kapās* (*Gossypium indicum*), is a cotton of long staple and silky fibre. The percentage of lint to seed is about 26 compared with 32 per cent. for the finer types of *jarī*, and 40 per cent. for the coarser. Its staple is about 1″ in length as compared with ½″ for the coarser types of *jarī*. It has been almost entirely ousted from the District by the *jarī* mixture now grown. The *banī* now grown as a pure crop is limited to small areas bordering on the Nizām's Dominions. This variety, formerly known as Hinganghāt or Ghāt *kapās*, had earned for itself a name, and was exported in large quantities to England long before spinning and weaving had made much headway in India. When grown pure, it was suitable for spinning 40s. The price of *banī kapās* is Rs. 2 or Rs. 3 more per *khandī* than that of *jarī*, but *jarī* gives a much heavier yield than the former, more especially in years of drought or excessive rainfall. *Banī* is altogether a more delicate plant and less profitable at present prices.

Upland Georgian.

191. Upland Georgian (*Gossypium hirsutum*), an acclimatized variety, was introduced about 30 years ago. It is known locally as *ghogli*. It is equal to *banī* in length of fibre, and will spin up to 40's, but it has deteriorated very much in strength. The total area under this variety as a pure crop is insignificant, but it can be seen growing as a mixture to the extent of one or two per cent. in every cotton field in the District.

192. Another exotic variety which is now being

tried is *burī* (*Gossypium hirsutum*), an American Upland Cotton acclimatized in Bengal. Seed of this variety was obtained nearly four years ago from the Inspector-General of Agriculture, and has since been grown successfully at the Government Experimental Stations. Its lint is as good as that of *banī*. The percentage of lint to seed is 33 as compared with 26 for *banī*. It yields well and the lint is worth 50 per cent. more than that of *jarī*. This very desirable cotton is now being tried in the District, and the results so far have been promising.

Burī.

193. Cotton being the most profitable crop grown is always recognized as the principal crop of a rotation. In *kāli*, *morandi*, *pāndhri* and *malli* soils it is sometimes grown continuously year after year in the same field without any attempt at rotation. Though this is contradictory to all the laws of scientific farming, there is not the least doubt that it pays the cultivator to do so. The cotton plant is tap-rooted, and being a deep but not a greedy feeder, it does not readily exhaust the soil. In growing cotton or any other crop continuously on the same land there is always the risk, however, of encouraging insect pests. The Berār cultivator avoids this by removing all the cotton stalks from his field in March. On good soils in the plain tāluks a *rabi* crop such as wheat and gram followed by cotton is considered a good rotation. On poorer soil *jagni* (*Guizotia obifera*) or *bājri* (*Pennisetum typhoideum*) are sometimes grown in rotation with it. On the plains cotton, juāri and a *rabi* crop are often grown as a three years' rotation. Sowing is commenced during the first break that occurs after a 2-inch fall of rain, which is usually about the third week of June. Some of the more enterprising cultivators still follow the practice which was once fairly common in Berār, of sowing small

Rotation.

areas before the rains. Cotton grown on poor soils is sometimes sown with the *wakhar* to which a bamboo seed tube (*sartā*) is attached. In the plains the three-tined seed drill with the tines from 17 to 18 inches apart is commonly used; where the soil is very fertile the middle tine is sometimes taken out and the seed sown in lines 34 to 36 inches apart. The two-tined seed drill with tines 21 inches apart is in common use in black soil. In poor soil the rows are kept closer and the plants are not thinned out in the rows.

Manure.

194. Nearly all the available supply of manure is applied to the cotton fields. Cattle dung is almost the only manure used, and the supply is very limited, much of it being used as fuel. Lands near the larger towns are sometimes manured with the village rubbish including sweepings and night-soil. Artificial manures are not in use, but nitrate of soda has been tried and has proved a profitable manure for cotton when applied as a top-dressing. Herds of from one to two hundred goats and sheep are sometimes folded on fields after harvest; in return for the food which they can pick up the owner of the land gets their droppings, the manurial value of which is considerable; but from all these sources the supply of manure is very inadequate.

Seed selection.

195. There are now ginning factories within easy reach of every village, and factory-ginned seed is commonly used for sowing. This is objectionable as by this system there is no chance of keeping a strain or variety of seed pure; moreover, the seed is always damaged to some extent by the gins and sometimes it is rendered quite unfit for sowing purposes. The cultivator recognises this and sows three or four pounds more of the factory seed than of the hand-ginned per acre. Of good hand-ginned seed 10 lbs. to

the acre is sufficient, which is equal to at least 13 lbs. of factory seed. By ginning his own seed a cultivator therefore saves considerably, and its value is also enhanced, the market price per *khandī* being generally five or six rupees higher than that of factory seed. The cotton buyer on the other hand considers that the lint of hand-ginned cotton is inferior to that ginned in the factory, and pays about Rs. 2 less per *khandī* for it. There is one cotton seed farm in Chikhlī tāluk. The aim of the farm is to supply good hand-ginned seed to cultivators of the District. The farm is supplied with selected seed from the Experiment Stations, and that seed is propagated on this seed farm and distributed in the District. The farm will also serve as a distribution centre for new varieties such as *burī*, which have been tested at the Experiment Stations.

Insect and animal pests.

196. Despite the fact that little attention is paid to rotation of crops and that cotton is often grown year after year on the same field without a break, there is less damage done by insect pests in Berār than in other cotton-growing tracts in India where better cropping systems are practised. This is due to three reasons, (1) that for four months of the year, from March till June, the soil is almost totally bare of vegetation of any kind, the small area under *rabi* crops being harvested and the stems of the preceding *kharīf* crop, chiefly cotton, uprooted in March, leaving nothing in the way of a host plant for the insect pests of this crop; (2) the area under cotton is very large and compact; and (3) the climate is very dry and uncongenial to the healthy development of such pests. The only cotton pests that do an appreciable amount of damage in the District are besides grass-hoppers and crickets the cotton boll worm (*Earias fabia*), the red cotton bug (*Dysdercus cingulatus*), the cotton stem borer (*Sphenoptera gossypii*), the leaf roller

(*Sylepta derogata*), the blister beetle (*Mylabris pustulata*), and the aphis (*Aphis gossypii*).

The moth of the cotton boll worm, locally known as *mul kīra*, lays its eggs singly on the leaves, stems, bracts, and petals of the cotton plant. After two or three days the eggs hatch and the caterpillar bores into the boll and feeds on the seed inside. When fully fed it crawls out and pupates either underground or on the plant. After a week it emerges as a moth. The female after coupling lays eggs. The best remedial measure that can be adopted is to uproot and destroy cotton plants after the last picking. The pink and the red cotton bug, *lāl kīra*, lay their eggs in cracks in the soil. The bug, on emerging, is wingless. It moults five times, and after the third time the wings begin to appear. The bug gradually increases in size and is able to fly after the last moult. With its long needle-like beak it sucks the juice of the green cotton boll and seeds, thereby destroying the seed and lint. The cotton stem borer is the grub of a beetle. The borer bores its way into the core of the cotton plant and eats its way up the stem; the plant gradually withers and dies. The borer pupates in the stem and emerges as a beetle after ten days. The best remedial measures are to uproot and burn all affected plants and to uproot and destroy all the plants after the last picking. The moth of the cotton leaf roller lays its eggs singly on the leaves of the cotton plant. The caterpillar on emerging feeds on the leaves, rolls one up and lives inside it. It pupates within this leaf-house, emerges as a moth after ten days, and couples and lays eggs. The rolled leaves containing the roller should be picked by hand and destroyed. Blister beetles eat the flowers of cotton. Grasshoppers (*naktodā*) and crickets (*jhingrā*) eat the leaves of cotton in its early stages. The bag method of collecting them has been tried with

some degree of success. The ordinary ryot attributes the damage done by these pests to the wrath of the gods, and is not easily persuaded to adopt remedial measures; when the pest becomes serious, however, the Gārpagāri (hail averter) is appealed to, who repeats *mantras* and sacrifices chickens, pigs and goats. Monkeys and rats also damage cotton to some extent; the former eat the bolls, and the latter carry the mature bolls into their holes, where they eat the seed at their leisure.

Cotton wilt.

197. Cotton wilt (*Neocosmospora vasinfecta*) is a fungoid disease which does a certain amount of damage in the District, more especially in the rich soils near the villages in the valley of the Pūrna, where cotton is often grown year after year without a break. The fungus first enters the smaller roots, from which it spreads to the tap root and stem, filling the water ducts with its mycelia with the result that the plant can no longer draw up its full food supply and consequently begins to wither and die. The plant so attacked becomes dwarfed in appearance; the leaves turn yellow and shrivel up, and the main stem generally dies off. This may take a longer or shorter period. In some cases the whole plant is dead within 50 days from the time of sowing the seed; in other cases the plant only dies late in the season. Some plants practically recover from the disease by developing strong lateral branches after the death of the main stem. The fungus is really a parasite which enters the vascular system of the plant and feeds therein. Its reproductive bodies or 'spores' on germinating give rise to the fungus plants. Certain varieties of cotton are not subject to the disease, and different plants of the same variety vary very considerably in their degrees of resistance, some being readily attacked while others are

altogether immune. *Burī* cotton is immune to the disease, and will be grown on the worst wilt-infested areas of this District. Rotation of crops on these areas is also desirable. The only method of combating this disease practised at present is to sow a large quantity of seed in wilt-infested fields and to get a thick stand of plants, so that even after losing a high percentage of the original number with disease, there is still a chance of getting an average crop.

Cost of cultivation and profit.

198. The cost of cultivation and profit per acre when cotton and tūr in the proportion of about 15 : 1 are grown after jūari is shown below :—

Operations.	Time.	Cost.	
		Rs.	As.
Wakharing	April ..	0	12
Picking juāri stumps ..	,, ..	0	3
Wakharing	May ..	0	8
Sowing	June ..	0	12
Twelve lbs. of cotton seed and 1 to 2 lbs. tūr :	....	0	10
Hoeing with *daurā* ..	July ..	0	6
Weeding	July or August	1	0
Three hoeings with *dhundia*	August to September ..	2	4
Weeding	September ..	1	0
Picking	November to January ..	3	8
Cost of watching	....	0	8
Government Assessment ..	....	2	0
	Total ..	13	7

Outturn in lbs.	Value.	
	Rs.	As
Three hundred lbs. of cotton at Rs. 85 per *khandī* of 560 lbs.	45	8
Tūr 30 lbs.	1	4
Tūr *bhūsa*	0	8
Total ..	47	4
Deduct ..	13	7
Net profit ..	33	13

Government assessment is included under cost of cultivation; it varies for different classes of soil. The cost of cultivation is reckoned on the supposition that all the operations are performed by hired labour, and is therefore rather misleading, as the Kunbī cultivator maintains his own establishment of bullocks and implements, and if his farm is not a large one, much of the manual labour is performed by himself and his family members. Under these conditions his net farming profits are higher than as shown in this statement.[1]

Juāri.

199. Juāri (*Sorghum vulgare*) is grown on all the different classes of soil in the District. The later and heavier yielding varieties are usually grown on the deeper soils which are more retentive of moisture, while the earlier varieties except in years of short rainfall do fairly well on the lighter soils. The area under this crop has increased from 26·4 per cent. of the total cropped area in 1887-88 to 42·3 per cent. in 1897-98 and 35·3 per cent. in 1907-08. The increase has been largely at the expense of wheat. The varieties may be classified, according to the time required for ripening, into early, medium, and late varieties. For the heavier soils *amner* is the most commonly grown. The varieties are more

[1] The outturn of cotton when grown as a pure crop is about 320 lbs. of uncleaned cotton per acre.

or less mixed, but less so than in the case of other crops, as the cultivator almost invariably selects his seed on the threshing floor. He is not a systematic botanist, but has fairly definite ideas as to the differences between the varieties grown.

Varieties.

200. Of the late varieties, *amner*, *lāhi amner*, *mothi lator*, and *nilwā* are the most important. These are grown mostly on good soils. *Amner* has long compact heads set with large yellowish grain. It is a tall variety suitable only for heavy black soils, and is grown all over the District, both in the plain and plateau tāluks. *Lāhi amner* has long compact heads set with rather small yellowish seed; it is not such a tall variety as *amner*. *Mothi lator* has long stalks with big oval compact heads set with hard yellow grain; it is one of the very latest varieties and is grown only on heavy black soils. *Nilwā* has round compact heads and yellowish grain. The medium varieties are grown on black as well as on the lighter soils; the best known medium varieties are *jagdhan*, *nirmal*, *taukda*, *adgar* and *kankhari*. *Jagdhan* has long and fairly compact heads set with whitish grain; the grain is considered inferior. *Nirmal* has long and fairly compact heads with white grain. *Taukda* has round and fairly compact heads; the grain is of a dirty white colour and is considered inferior. *Adgar* has reddish yellow grain, and is also considered inferior for eating; this variety is but seldom grown. *Kankhari* has a long loose head with grain which is almost covered by the glumes. Of the early varieties *houri*, *ramkel*, *khondi* and *natorā* are best known. *Houri* is one of the very early varieties; the heads are round and compact, the grain yellow and the stalks short. *Ramkel* has long loose heads and white grain; it is not much grown in this District. *Khondi* is grown on the light soils of the

plateau; the heads are long and compact and the grain white. *Natorā* has long loose heads and dirty white grain. Certain varieties are known as *wani* juārs. The *wanis* are loose-headed varieties which are eaten when green, after the heads have been roasted in hot ashes. The grain, which in this state is sweet and tasty, is known as *hurdā*. The chief *wani* varieties grown in the District are *bhat wani*, *chendal wani*, *pivli wani*, *phutki wani*, and *gule wani*. In the plains, *amner*, *jagdhan*, and *nirmal* are the varieties commonly grown. On the plateau *amner*, *nilwā*, *kankhari*, *khondi* and *natorā* are more common.

Rotation.

201. Juāri is most commonly grown after cotton; as the one is a shallow feeder and the other a deep feeder, they do well when grown in rotation. It is usually grown as a mixture, the subsidiary crops being tūr (*Cajanus indicus*), mūng (*Phaseolus mungo*), *moth* (*Phaseolus aconitifolius*), and *ambāri* (*Hibiscus cannabinus*). For black soil the usual seed rate per acre is 4 lbs. juāri, ½ lb mūng, ½ lb tūr, and a handful of *ambāri*, or 6 lbs. of juāri and 2 lbs. of urad. The latter mixture is known as *bhar*. On a lighter soil ½ lb of *kulthī* (*Dolichos biflorus*) and a handful of *moth* is considered a suitable mixture. In the plains alternate lines of juāri and urad are sometimes sown, the urad being harvested in September.

Juāri cultivation.

202. The land for juāri is prepared in the same way and at the same time as that for cotton. The land is *wakhared* twice before the rains; another *wakharing*, to kill the weeds, is given before the seed is sown, which is generally about the middle of July. The seed is sown with a three-tined seed drill or *tifan*. Hoeing with the *daurā* is commenced about three weeks after sowing, and is repeated three or four times at intervals of a fortnight or so. In good soil, where the drills are sufficiently far apart, the last hoeings

are done with the *dhundia*. The crop is hand-weeded at least once.

Harvesting and threshing juāri.

203. In December juāri is ready for harvesting. It is reaped with small sickles, the reaper taking eight lines at a time; the stalks are laid together in bundles, which are left to dry for about a week. The heads are cut off and removed to the threshing floor; the bundles are firmly bound and stacked in the field. All weeds and grass are carefully removed from the site selected for the threshing floor, and it is made firm by pounding it with mallets or by walking cattle over it. The hardened surface is next smeared with cowdung, and the heads of juāri are spread in a circle round an upright post fixed in the centre of the floor in a layer about 6 inches deep. One bullock is so tied to this post that he can walk freely round it and not entangle the tying rope; other bullocks tied each neck to neck are arranged alongside the first. They are made to march round in a line, forming the radius of the circle, treading out the grain at every step. The biblical injunction 'muzzle not the ox that treadeth out the corn' is applicable to this time-worn method of threshing; but it is disregarded by the cultivator who muzzles his bullocks very effectively by the use of a net in the form of a bag which covers the animal's mouth. Sometimes bullocks yoked to a cart are used instead, in which case the wheels help to separate the grain.

Winnowing.

204. To winnow the grain one man stands on a stool or platform erected for the purpose and a second man hands him basketsful of the mixed grain and chaff from the threshing floor. The grain is poured from this basket or *sūp* to the ground below. This is done when the hot winds of March are blowing. The heavy grain falls straight

down; the chaff is blown beyond it. A man standing below with a broom in his hand brushes aside any bits of straw that may have fallen among the grain. The stalks (*karbī*) and chaff form the staple cattle fodder of the District, and the grain is the staple food of the cultivator and his labourers. The *karbī* is usually fed whole to the bullocks, in which case the lower and coarser ends to the extent of one-fifth of the whole is wasted. A fodder-cutter supplied by the Department of Agriculture is now being used by a few of the most enterprising farmers.

Juāri pests.

205. An enormous amount of damage is done every year to the juāri in the District by birds, the greatest depredator being the juāri bird.[1] They come in such myriads to eat the grain that a negligent farmer is left with but little save the stalks and glumes. To protect his ripening crop the thrifty cultivator erects in each area of 6 acres or so a *machān* (a kind of watch-tower) ten or twelve feet high. From daylight to sunset he sits in this, armed with a sling, and by uttering wild yells and slinging earth or stones he scares away all unwelcome visitors of the feathered tribe. Some damage is done to the crop in its early stages by herds of the Indian antelope (*harin*) and wild pig. The chief insect pest of juāri is a stem borer locally known as *murad*. The pest is known as *murad* when it attacks the young juāri shoots of from 6 inches to 1 foot high, and as *unni* when it attacks the full grown stems. In the first case the attacked plants often tiller freely and may give a good yield. The moth of the juāri

1 The juāri bird is, however, largely insectivorous, and in 1903-04 it proved itself the farmer's friend in destroying large numbers of young locusts, which in that year did considerable damage to crops in Berār.

stem borer (*Chilo simplex*) lays clusters of eggs on the leaves. In four or five days caterpillars emerge which first feed on the tender leaves of the juāri and then bore into the stems near the root. The caterpillar eats its way upwards through the stem, damaging the plant. The stem attacked dies, but the plant, if still small, sends up fresh shoots from the root. The caterpillar pupates inside the stem, in which state it remains from one to two weeks. The moth emerges from the pupa, crawls outside, couples, and again lays eggs. The same pest attacks sugarcane and maize. Affected plants should be uprooted and destroyed, and all the juāri stubble should be removed after harvesting the crop. At long intervals the District is visited by swarms of Bombay locusts (*Acridium succinctum*) which damage this and other *kharīf* crops. The female of the Bombay locust couples and lays its eggs in clusters of one or two hundred at a depth of about half an inch in light soil, burying half its abdomen in the soil while doing so. The hoppers after hatching feed on grass, juāri, and other green crops. They moult seven times. After the last moult their wings develop and they fly in swarms ravenously feeding on the crops on which they alight. The locust lives about one year and then dies after laying eggs. The only practical method of dealing with this pest is the bag method. The mouth of the bag is kept open by a framework of bamboos 12 by 3 feet. The bag carried by two men is swept over the field infested with the hoppers which, on being disturbed, jump and fall into it, where they can be killed at leisure.

Fungoid diseases and parasitic weeds.

206. Juāri is not much affected by rust in this District. Smut (*Ustilago sorghii*) is, however, very common. Smut is a parasitic fungus which converts the grain into a foul dark coloured powder. The damage

done by it can be almost entirely prevented by steeping the seed in a half per cent. solution of sulphate of copper. The use of this fungicide is understood by nearly all, and is now practised by some cultivators. Some cultivators steep their seed in cow's urine which acts as a fungicide; they also attribute to it the power of preventing the seed from being eaten by insects in the soil. *Tavli* or *agia* (*Striga hirsuta*) a parasitic weed, attaches itself to the roots of juāri and sugarcane, feeding on the juice of the plant and thereby checking their growth. The crop on an area infested with *tavli* becomes yellow in appearance; frequent weeding is the only chance of saving it.

Cost of cultivation.

207. The cost per acre of cultivating juāri, mūng and tūr and juāri and urad as mixed crops is shown below :—

Operations.	Time.	Cost.	
		Rs.	As.
Uprooting cotton stalks ..	April ..	1	0
Wakharing twice ..	April and May ..	0	12
Ditto ..	June ..	0	6
Sowing	July ..	1	0
Cost of seed	....	0	4
Hand-weeding	August ..	1	0
Three hoeings	August and September	1	0
Hand-weeding	October ..	1	0
Watching	October to December	2	0

Operations.	Time.	Cost.	
		Rs.	As.
Harvesting	December	3	12
Threshing and winnowing ..	January and February	1	0
Government assessment ..	....	2	0
	Total ..	15	10

Outturn in lbs.	Value.	
	Rs.	As.
650 lbs. of juāri[1] at 32 lbs. for R. 1 ..	20	5
125 *pūlas* of *karbī* at Rs. 3 per 100 ..	3	12
Mūng 40 lbs. at 32 lbs. for R. 1	1	4
Tūr 40 lbs. at 24 lbs. for R. 1	1	10
10 *dalās bhūsa* at As. 4 each	2	8
Total ..	29	7
Deduct ..	15	10
Net profit ..	13	13

1 The outturn of juāri for the District is about 700 lbs. per acre when grown by itself.

If a mixture of juāri and urad be grown, the value of the outturn per acre for good soil is approximately as shown below :—

Outturn in lbs.	Value.	
	Rs.	A.
Urad 160 lbs. at 25 lbs. for R. 1	6	6
Juāri 400 lbs. at 32 lbs.	12	8
75 *pūlas* of *karbī*	2	4
20 *dalās bhūsa* of urad and juāri	5	0
Total ..	26	2

Wheat.

208. The percentage of the total cropped area under wheat (*Triticum sativum*) fell from 20·6 per cent. in 1887 to 6·4 per cent. in 1897 and to 4·5 in 1907. On much of the land previously cropped with wheat, cotton or juāri is now grown. The area under wheat in 1907-08 was 69,141 acres, almost the whole of which was grown in Mehkar and Chikhlī tāluks, and 11,681 acres of which were irrigated. The varieties mostly grown are *ghod bangsi*, *lahān bangsi*, *sotia*, *kātha*, and *kawdia*. *Ghod bangsi* is a hard white wheat with large hard shining grain. It is always grown under irrigation. *Kawdia* is a spelt wheat ; it is said to be more rust-resistant than the other varieties. Irrigated wheat is specially liable to rust. Wheat is generally grown in a three years' rotation, *viz.*,

wheat, cotton, juāri. The cost of cultivation and value of the produce per acre is shown below :—

Operations.	Time.	Cost.	
		Rs.	As.
Ploughing	April or May	6	0
Removing juāri stumps ..	,, ,,	0	4
Wakharing 5 times	Rains ..	3	2
Sowing	November ..	1	2
Seed 50 lbs.	.. ..	3	0
Harvesting	March ..	0	8
Threshing and winnowing ..	April ..	0	9
Government assessment ..	,, ..	2	9
	Total ..	16	9

Outturn in lbs.	Value.	
	Rs.	As.
500 lbs. at 18 lbs. per rupee	27	12
Bhūsa	1	0
Total ..	28	12
Deduct ..	16	9
Net profit ..	12	3

If irrigated, the cost of cultivation is Rs. 26-2, and the outturn of grain is about 700 lbs., which is worth Rs. 40-8, giving a net profit of Rs. 14-6-0.

Bājra.

209. The area under *bājra* (*Pennisetum typhoideum*) in 1907-08 was 51,463 acres, or 3·3 per cent. of the total cropped area. It is most largely grown on the poor *barad* soils of the plateau in rotation with cotton, moth, *kutkī* and cold season til. The cost of cultivation and the value of the outturn per acre on poor soil is shown below :—

Operations.	Time.	Cost.
		Rs. As.
Wakharing twice	April or May	0 12
Wakharing	July ..	0 6
Sowing with *tifan*	,, ..	0 12
Seed 1½ lbs.	.. ..	0 1
Brush harrowing after *tifan* ..	July ..	0 2
Hand-weeding	September ..	0 12
Three hoeings	August—Sept.	0 15
Harvesting	October ..	0 6
Threshing and winnowing ..	November ..	0 10
Government assessment ..	.. ..	1 8
	Total ..	6 4

Outturn.		Value.	
		Rs.	As.
200 lbs.		7	0
Bhūsa 15 *dalās*		2	8
	Total ..	9	8
	Deduct ..	6	4
	Net profit ..	3	4

210. Tūr (*Cajanus indicus*) is not much grown as a pure crop; as a mixture with cotton in the proportion of one line of tūr from 9 to 21 of cotton, it is very common. The outturn on good soils may be as high as 600 lbs., but on poor soils, on which it is usually grown, it may fall to 200 lbs. or even less. This crop covered an area of 44,150 acres, or 2·8 per cent. of the total cropped area in 1907-08. The variety commonly grown is the red-seeded one.

Tūr.

211. In certain small areas a wilt disease almost invariably attacks tūr from year to year; but the damage which it does in the District as a whole is very small. Early frost which in the north of the Central Provinces is so destructive to tūr in certain seasons, is not common here, but there are insect pests that do considerable damage to the crop. The tūr-leaf caterpillar (*Eucelis critica*), which feeds on the tender upper leaves of the tūr plant, twists the leaves into a knot in which it lives. It pupates inside the twisted leaves and emerges as a tiny black moth. The twisted leaves containing

Diseases and pests.

the pupa should be hand-picked. The tūr plume moth (*Exelasta parasita*) lays its single blue eggs on the pods of tūr. The caterpillars on emerging bore into the pods and feed on the seeds. When fully fed they come out and pupate on the pods. After four or five days they emerge as moths. Hand-picking is the only remedy recommended. The tūr pod fly lays eggs in the tūr pod, by piercing the shell with her ovipositor. The maggot, after hatching, feeds upon the internal seed. When fully fed it pupates inside the pod, and a fly emerges within a week.

Cost of cultivation.

212. The cost of cultivation on poor soil is shown below :—

Operations.	Time.	Cost.
		Rs .As.
Two wakharings	April—May ..	0 14
Sowing	July ..	0 12
8 lbs. of seed	.. ..	0 6
Hoeing three times	August—September.	1 2
Hand-weeding twice ..	,, ..	2 0
Harvesting	December ..	0 8
Threshing and winnowing .	,, ..	0 8
Government assessment ..	.. ..	1 12
	Total ..	7 14

Outturn in lbs.	Value.
	Rs. As.
200 at 25 lbs. for R. 1	8 5
Bhūsa 10 *dalās*	2 8
Total ..	10 13
Deduct ..	7 14
Net profit ..	2 15

Til.

213. Three kinds of til are grown, one with red, one with white and one with black seed. The first, a cold season til, is commonly known as *boria* til; the other two known as *houri* til are sown at the beginning of the rains. Early til is usually sown on soils that are considered too poor for cotton or juāri; for cold season til good soil is selected. The outturn on poor soil is about 250 lbs. per acre. The area under this crop in 1907-08 was 15,051 acres or nearly 1 per cent. of the total cropped area.

Insect pest.

214. The damage done by insect pests is not very severe; the chief pests are the til sphinx (hawk moth *Acherontia styx*), til leaf roller (*Antigastra catalaun alis*) and the til hairy caterpillars. The moth of the til sphinx lays its eggs singly on the leaves of til. The eggs hatch in four or five days and the carterpillar begins to feed on the green leaves. It goes on moulting, at the same time gradually increasing in size and changing in colour. It pupates underground, and after two or three months the moth emerges. Hand-picking is the only remedy known.

The til leaf roller rolls up the leaf and feeds inside; when pods are formed it also feeds on them. It pupates inside the rolled leaf, and in five or six days emerges as moth. The rolled leaves should be hand-picked and thrown into a vessel containing kerosine and water. The moth of the til hairy caterpillar lays its eggs in a cluster on the leaves of til. The caterpillars after hatching feed on the leaves; when fully fed they pupate underground. After ten days they emerge as moths and couple, after which the female lays eggs. Hand-picking and thorough cultivation, after harvesting the crop, to destroy the pupa underground are the only remedies known.

Cost of cultivation.

215. Til is often grown after juāri and followed by cotton. The cost of cultivation and the value of cold season til grown in this rotation on poor soil is shown below :—

Operations.	Time.	Cost.	
		Rs.	As.
Wakharing twice	April and May	0	14
Uprooting juāri stumps ..	May ..	0	3
Wakharing twice	July and August ..	0	14
Sowing with *tifan*	August ..	0	11
Seed 1½ lbs.	.. ..	0	3
Hoeing twice	September to October ..	0	12
Hand-weeding twice ..	September to October ..	1	8
Harvesting	January ..	0	8

Operations.	Time.	Cost.
		Rs. As.
Cleaning grain	January—February ..	0 8
Government assessment ..		2 0
	Total ..	8 1

Outturn in lbs.		Value.
		Rs. As.
250 lbs. at 13 lbs. per rupee	..	19 4
	Deduct ..	8 1
	Net profit ..	11 3

216. Cane covered an area of 1074 acres in 1907-08. It is chiefly grown as a garden crop in the plateau tāluks.

Cane.

The local varieties are *pondhā*, a whitish green soft cane which is considered very good for chewing, and *kātha*, *kāla* and *banglia*, which are grown for *gur* and which are harder and thinner canes but are less damaged by jackals. Cane is usually grown after a garden crop. In February or March the land is ploughed and cross-ploughed four or five times, and the clods broken and a tilth produced by means of the *wakhar* used as a leveller. Large clods that cannot be reduced in this way are broken down by the *kudalī*. The cultivation required from begin-

ning to end is of a most intensive kind. The land is manured at the rate of about 40 cart loads an acre and again *wakhared* so as to mix the manure thoroughly with the soil. The land is then ridged by means of the country plough at distances of 18 inches apart and cross-ridged so as to divide up the whole plot into beds seven or eight feet long, each containing five furrows. In February or March the furrows are flooded and the sets or seeds of cane, each containing three buds, are planted in the mud and pressed down with the foot. Till such time as the sets have all germinated the cane should be irrigated every fourth day or so and once a week later, except during the rains when no irrigation is necessary. The crop is hand-weeded once or twice during the hot weather, and about the middle of the rains the cane is earthed up with soil from the ridges, so that the space between two successive rows becomes a furrow. During the rains a second application of manure is sometimes made which is washed into the soil by the irrigation water. The crop matures in about one year. The canes are cut down with sickles and taken to the *gurhāl*, *i.e.*, place where *gur* is made. The *gurhāl* with its furnace and wooden mill is the common property of the cane-growers of the village. The boiling pans are generally supplied by the Kumbhār who also supplies the earthen pots required, and gets in return the pressed stalks of cane that have gone through the mill. Owing to the inefficiency of the two-roller wooden mill used, a certain amount of juice is left, part of which the Kumbhār extracts by beating the bundles of crushed cane with wooden mallets after soaking them in water. The cost of cultivating one acre of cane, including Government assessment, and of manufacturing the same into *gur*, is about Rs. 230; the average outturn of *gur* is about 3500 lbs., worth Rs. 290, so that the net profit to the cane-grower is approximately Rs. 60 an acre.

217. Gram (*Cicer arietinum*) covered 27,178 acres or about 1·7 per cent. of the total cropped area in 1907-08, safflower (*Carthamus tinctorius*) covered 26,261 acres, linseed (*Linum usitatissimum*) 5701 acres, rice (*Oryza sativa*) 4412 acres, *lākh* (*Lathyrus sativus*) 1531 acres, masūr (*Ervum lens*) 1386 acres, and peas (*Pisum arvense*) 822 acres. Rice cultivation is confined to certain water-logged areas on the plateau. Gram is the second crop usually grown after rice on double-cropped areas. The average outturn of rice per acre for the District is about 1200 lbs. The crop is worth about Rs. 40 per acre, and the cost of cultivation is about Rs. 23, leaving a profit of Rs. 17 for the cultivator. Urad (*Phaseolus radiatus*) when taken as the one crop of the year is grown on poor soils; on irrigable land on the plateau it is sometimes grown as a catch crop preceding wheat. The seed rate is 15 lbs. per acre, the cost of cultivation Rs. 5-5 and the outturn on poor soil 250 lbs., the value of which is Rs. 12-10. *Rāla* (*Panicum miliaceum*), one of the smaller millets, is sometimes followed by wheat on irrigated garden lands. Urad is also grown on poor soils as a mixture with juāri. *Holgā* or *kulthi* (*Dolichos biflorus*) and moth (*Phaseolus aconitifolius*) are the pulses grown on very poor soil. Maize (*Zea mays*) is usually grown on garden areas that are to be double-cropped, the after-crop being vegetables of some kind. When grown on a field scale it is generally followed by wheat, gram, safflower or peas. The cobs are used in the green state as a vegetable. The area under this crop in 1907-08 was only 92 acres. Ground-nut (*Arachis hypogoea*), usually grown as a garden crop, thrives well on *morandi* soil; the best black soils are too stiff for it. There are two varieties, the local variety and a Khāndesh variety. The Khāndesh variety matures about a month earlier than the other, and therefore requires less irrigation.

Other crops.

218. *Kāli*, *malli* and *morandi* soils are the most suitable for garden cultivation. The plain tāluks are famous for their gardens, where country vegetables, ground-nut, sugarcane, oranges (*Citrus aurantium*), guavas (*Psidium guyava*), plantains (*Musa Sapientum*), and sometimes mangoes are grown. In the plateau tāluks thriving gardens are to be found in the valleys where vegetables are often grown in rotation with irrigated wheat. The Mālis or hereditary gardening caste are good practical cultivators, who thoroughly understand the use of water and how to keep up a soil's fertility by the use of manures, rotation of crops, and thorough cultivation. Fruit gardens are chiefly in the hands of well-to-do Mārwāris, pleaders and others. Both the tight-skinned and loose-skinned oranges are grown, and thrive very well. In the larger towns grafted mangoes (*Mangifera indica*) have been introduced, and in some few gardens the in-arching method of grafting is understood and practised. The chief vegetables grown are onions (*Allium cepa*), chillies (*Capsicum frutescens*), coriander (*Coriandrum sativum*), beans of different sorts, brinjals (*Solanum melongena*), maize, sweet-potatoes (*Ipomœa batatas*), garlic (*Allium sativum*), gourds and cucumbers. Tobacco and chillies are grown both as field and garden crop.

Gardens.

The profits per acre for all kinds of garden cultivation are high as the cultivation required is of a very intensive form, requiring much more labour and much more initial capital per acre of land cultivated than in ordinary dry-crop farming.

219. The betel vine (*Piper betle*) is grown in *pān* gardens by men of the Bāri caste. The *pān*-grower has generally two plots (*tandās*) in which he grows his betel-vine; he plants the one a year before the other so as always to

Betel-vine.

have a crop of leaves. The *tandā* is rectangular in shape and divided into rows of beds, with a water channel between successive rows; a line of beds is known as a *kanang*. One *kanang* usually consists of one hundred beds, each 10½ by 3½ feet. The *tandā* is managed by a cultivating brotherhood of eight or ten Bāris, each managing one or more *kanangs*. The preliminary cultivation is the same as that for other garden crops. In the beginning of the rains the seed of *sawari* (*Sesbania aegyptiaca*) is sown in rows, and in August cuttings of the betel-vine are planted at distances of 18 inches apart. *Sawari* being a quick grower, plays the part of a support for the vine which climbs up along it, and at the same time shades it from the heat of the sun. For protection against strong winds a hedge of *pāngra* trees (*Erythrina indica*) is grown round the garden. Plantains are also grown all over the *tandā* at intervals of 10 or 12 feet for purposes of shade. The cost of cultivating a *pān*-garden of about half an acre is said to amount to Rs. 575 in the first year and to about Rs. 260 in succeeding years. The value of the outturn is about Rs. 208 in the second year, and Rs. 338 each year from the third year to the tenth year, if the vines are well manured. The profits from this small area are said to be sufficient to maintain a Bāri and his family in comfort.

FARM STOCK.

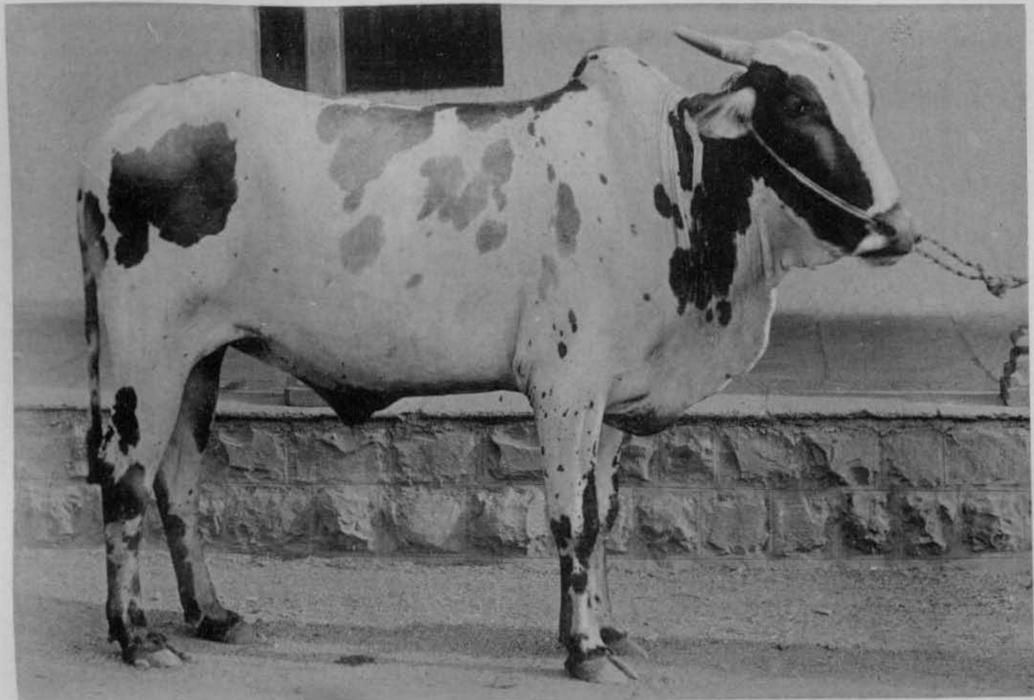
Statistics.

220. There were 176,353 bulls and bullocks, 91,086 cows, 10,396 male buffaloes, 43,178 cow-buffaloes, and 85,556 young animals in the District in 1907-08. There were 79,105 sheep, 79,698 goats, 8041 horses and ponies, and 5206 donkeys. To 100 acres of cultivated land there were 10 bulls and bullocks, 5 cows, 3 buffaloes as compared with 13, 6 and 3 respectively in 1870.

221. There is only one distinct type of cattle in the District, namely, the Khāmgaon breed. The cattle of the plateau tāluks are a mixed lot. They are of medium size and of different colours. They are most probably the product of unrestricted crossing of the Ghāt cattle with those of the plains, Umardās and Khāmgaons.

Cattle.

One of the earliest references made by any English officer to the cattle of Berār is found in the book entitled, 'The Story of my Life,' by Captain Meadows Taylor, who at the time of the Mutiny was Deputy Commissioner of Northern Berār. In recounting the incidents of the Mutiny, he wrote as follows :—'One day I received 'an express from Colonel Hill, Assistant Quarter Master 'General of the Madras army attached to General Whit-'lock's force at Nāgpur, which had not marched, and 'was not able to do so for want of draught and carriage 'bullocks. He requested I would, if possible, purchase 'and send to him 600 at once, leaving 400 more to 'follow ; and added, if I could not manage this, there 'would be no hope of getting any save from Mysore. 'The Nāgpur Province either would not, or could not 'supply them. I set to work directly. The Province 'of Berār contains the finest draught cattle in India, 'and plenty were to be had at moderate prices. No 'sooner were my wants known than my camp was crowd-'ed with noble beasts. In two days I had got half the 'number, which were sent on under an escort of police, 'and day after day other herds were despatched ; and this 'enabled the siege-trains and heavy stores to be sent on 'without delay, so that eventually the whole force was 'set in motion, with an ample supply of trained animals.' It is impossible to say what particular breed of cattle is here referred to, but it is interesting to know that for army transport and battery purposes bullocks of the



Bemrose, Collo., Derby.

BULLOCK OF THE KHAMGAON BREED.

Khāmgaon breed were employed in Berār not many years ago.

222. This breed is found in Khāmgaon, Malkāpur and Jalgaon tāluks, where the soil is deep and heavy to work. The Khāmgaon is the largest and strongest of the Berār breeds, and is therefore well suited for heavy work on black cotton soil. The typical Khāmgaon bullock is a big strong animal with a coat of mixed colours; the general colour is red or tanned red mixed with white, the red generally occurring in round spots which give the animal a mottled appearance. His hoofs, muzzle, horns, and the inside of his ears are of a chocolate colour. His forehead is broad and slightly convex, and the hump well developed. The horns are of medium length and rather thick at the base. When allowed to grow naturally, they grow straight out almost in a line with the forehead with an expansion of about 2½ feet; but the owner almost invariably alters their curvature by cutting slits in them near the base when the animal is still young. The slit is cut round the outside of the base of the horns so as to make them curve round over the top of the head, so that the distance between the horns at the points and the base is about the same. At times this operation is carelessly carried out with the result that the horns become quite unsymmetrical. The height of a good Khāmgaon bullock is 52 inches behind the hump; his length from head to tail is about 6 feet, and his girth about the same. He is round in the barrel, and altogether a strong, massive animal. For that reason he used to be much in favour in the army for transport or battery purposes. As a trotter he is perhaps inferior to the smaller Berār breeds, and his hoofs are softer and do not stand the tear and wear of the road so well. The light colour of the hoofs is an indication of this. As a strong draught animal he is

Khāmgaon breed.

particularly well suited for areas where the soil is heavy to work. The best of these animals are now reared by village patels and well-to-do cultivators, who keep a few good Khāmgaon cows on their farms. These they feed on juāri stalks during the hot weather, and in the rains they send them to any grazing area that may be within reach. The cows are put to a good bull, and the male calves on being weaned are given an allowance of cotton seed with their *karbī*. A pair of Khāmgaon bullocks costs from Rs. 150 to Rs. 250; a very good pair will sometimes fetch even Rs. 300.

Deterioration and scarcity of cattle.

223. It is often stated that the cattle of this and other Districts of Berār have both deteriorated and become much more costly within the last forty years. This has not been definitely proved. There are still good cattle all over Berār and the prices do not seem to have risen much within the last four decades. In the Berār Gazetteer of 1870 the price of a pair of bullocks at that time was stated to be about Rs. 113 in West Berār. At the present time an average pair can still be purchased for Rs. 120; the fact remains, however, that at the present time cultivators in Berār are doing very little to improve their cattle. The ordinary ryot feeds his working bullocks fairly well, but neglects his cows and young stock, which for the greater part of the year have to subsist on the dry and unnutritious grass of the grazing areas. No selection is made of breeding bulls: the cows of the village herd are allowed to be covered by immature and inferior sires. The old custom of keeping Brahmani bulls in the villages, which was so common in former days, and which helped to keep up the quality of the stock, has fallen somewhat into disfavour consequent on the great amount of mischief done by these privileged animals to the village crops. In the forest

grazing grounds promiscuous crossing goes on among the cattle from different localities.

Cattle rearing.

224. Cows are kept for breeding, rarely for producing milk. They are poor milkers; the maximum yield of a good cow is said to be about 2 seers a day, but the ordinary animal does not give enough milk to nourish her calf properly. The price of a cow varies from Rs. 10 to Rs. 40; for the latter sum a very good animal can be bought. Now-a-days grazing being so limited, the ryot finds it difficult to rear cattle. If within reach of forest grazing areas, he gets a permit from that Department and sends his cows and young stock there in March for grazing. There they remain under the charge of graziers who charge so much per head. In October they are brought back again to his village to subsist for another six months on whatever grass they can pick up. For the whole period of twelve months the feeding is poor, and is certainly not conducive to the improvement of the breed.

Buffaloes.

225. The buffaloes of the District are of the Nāgpurī breed. Buffaloes of this breed are large animals with long horns which lie back over the neck. Since the last famine a good many Mālwā buffaloes have been introduced; they are distinguished from the local breed by their smaller heads and shorter horns. If properly fed a good milch buffalo of the Nāgpurī breed gives about 8 seers of milk daily, but the average does not exceed half that amount. If kept in towns for the supply of milk they are fed mainly on juāri stalks and cotton seed. A cultivator ordinarily keeps at least one buffalo to supply the wants of his table; they are greedy feeders and will make a meal of the coarse juāri stalks discarded by other cattle. To improve the quantity and quality of their milk he gives his milch

buffaloes a daily allowance of from 1 to 3 seers of cotton seed. The price of a good milch buffalo is about Rs. 75. In the plain tāluks male buffaloes are but little used, and the male calves are therefore neglected, and many of them die before coming to maturity. In the upland tāluks some of the poorer ryots who cannot afford to buy bullocks use buffaloes instead; the latter are slower animals for draught purposes but are cheaper to buy.

Ponies.

226. The Berār ryot has no taste for pony breeding; the ordinary pony seen in the village is a poor dwarfish specimen. The well-to-do ryot prefers to travel in a cart or *rengi* drawn by bullocks. Ponies are used to a small extent by petty traders as pack animals, and by tongā-owners in the chief towns. Though small they are exceedingly strong and durable and very sure-footed. The cost of a fairly good pony is Rs. 50. Over 30 years ago pony breeding was started by the Berār Government but proved a failure, and was ultimately given up.

Donkeys.

227. Donkeys, being considered unclean animals, are kept only by Kumbhārs, and other low caste people who use them as pack animals for carrying their stock-in-trade, such as grain, lime, bricks, tiles, earth, stones, etc. The donkey makes a very good beast of burden for a poor man; there are large numbers of them in use as pack animals where there are no roads. They vary in price from Rs. 7 to Rs. 25 each. Mule breeding is not practised.

Sheep and goats.

228. Sheep are kept only by the shepherd caste. Herds of goats are kept by this caste and other low caste Hindus, and by Muhammadans. Sheep and goats in herds of from one to two hundred are grazed on the fields of cultivators after the crop has been harvested. They

are folded there at night so that the owner of the field gets their droppings as manure for his fields in return for what they eat. During the rains they are kept in the forest grazing areas. Sheep are kept for the production of wool and mutton. The wool which is used for making coarse blankets is usually shorn twice annually, once in the cold weather, and again at the beginning of the rains. The fleece of one sheep weighs from one to one-and-a-half pounds. The wool is made into coarse blankets at Chikhlī and Mehkar. Goats are principally reared by Dhangars for their flesh and milk. Pigs are kept by Gonds and Gawāris who consider pork a luxury.

Cattle diseases.

229. There are five veterinary hospitals in the District, one for each tāluk, with one veterinary assistant and a dresser attached to each. Epidemics among cattle are very common, and as no care is taken to segregate diseased animals at the first appearance of an outbreak, infection spreads fast in a herd. The diseases most prevalent in the District are rinderpest, foot-and-mouth disease, malignant sore-throat, and pleuro-pneumonia. Other bovine ailments, such as hoven, diarrhoea and dysentry, are common. Rinderpest is a disease common to all cattle, but young buffaloes especially are liable to it. An animal attacked by it generally dies within a week; should it live till the tenth day, there is good hope of its recovery. The curative measure adopted by the owner is to feed the animal on *ghī*, mūng pulse and rice water, and to invoke the help of the goddess Māta. Inoculation for rinderpest is recommended but not yet practised to any extent in the District. Foot-and-mouth disease is very common. The animal attacked by it is tied up in mud, and *dikāmāli* which is the resin of *Gardenia lucida* boiled in linseed or til oil is rubbed on the sores of the feet. If there are ulcers on the tongue, they are treated

with alum powder. Should the hoofs split, the animal becomes lame for life ; but the disease is not often fatal.

Weeds and fodder grasses.

230. The cultivation of the District, more especially of the plateau, is as a whole perhaps less clean than that of any other part of Berār. The most troublesome of all weeds is *kūnda* (*Andropogon punctatus*) which may be seen growing in its characteristic roundish patches in cultivated fields and which the cultivator may be seen laboriously digging up with his *kudali* (pick) during the hot weather. When green it is relished by cattle. *Kāns* grass (*Saccharum spontaneum*) is equally troublesome, but is not so widely spread. It is chiefly found near the foot of hills, but it is not so common here as it is in the Northern Districts of the Central Provinces. *Nāgar mothā* (*Cyperus pertenuis*) is a most persistent weed in rich *ākhar* land. *Nāgri* grass (*Arthraxon lanceolatus*) an inferior grass of spreading habit, *sirput* (*Ischæmum sulcatum*) a tufty grass which grows to a height of 2 feet, *pāndhar* (*Chloris barbata*) a coarse tufty grass growing in wet places are also common weeds in cultivated fields, but can be removed without much difficulty at the time of weeding with the *khurpī*. *Agara* (*Achyranthes aspera*) whose flowers stick to the clothes like burs, and the leaves and seeds of which are used medicinally, is a very common weed on the borders of fields. There are also certain shrubs which become very troublesome weeds. *Yelatri* (*Dichrostachys cinerea*) with its tassel-like flowers, *saondar* (*Prosopis spicigera*) which may be recognised by its grey rough bark and flowers in slender spikes, *rui* or *akau* (*Calotropis gigantea*) and at times *babūl* (*Acacia arabica*), *hiwar* (*Acacia leucophlæa*) and others are shrubs of this character. As the roots of some of these go to a depth of 4 feet or more, the task of uprooting them from that depth is a heavy one.

The cultivator commonly checks their growth by digging up the roots that are in the first six inches of soil. There being no grazing areas in the villages worthy of mention, no attention is paid to the cultivation of the best fodder grasses. The natural grasses of the *ramnās* and village grazing grounds are those that have adapted themselves to the soil and climatic conditions of these areas. The hardier and coarser grasses generally flourish at the expense of the finer varieties. The grasses already mentioned form part of the mixture. To the list may be added *mothā marvel* (*Andropogon caricosus*), *lahani marvel* (*Andropogon annulatus*), *mushad* (*Iseilema Wightii*), *shahala* (*Ischæmum laxum*), *moti kusli* or spear grass (*Heteropogon contortus*) a coarse awned grass found on poor soils and used mainly for thatching, *tikāri* (*Andropogon Schœnanthus*) from which a fragrant oil is extracted, and *dūb* grass or *hariāli* (*Cynodon dactylon*) which is a good grass for pasture land. Of these *paonia*, *marvel* and *shahala* are among the best fodder grasses of Berār. The two commoner leguminous weeds wild *san*-hemp, a species of *Crotalaria*, and *shevra*, a species of *Alysicarpus*, may be seen in every cotton and juāri field. The former is very common; it is easily recognised by its full pods at right angles to the stem.

Tillage implements and tools.

231. The tillage implements used in the District are of the ordinary primitive Indian type. They are all very cheap and simple, in most cases very effective, and on the whole suitable for the needs of the cultivators of a comparatively poor country. The ryot can, with the help of the village smith, make his most elaborate implement within the space of three or four days. With the exception of the small amount of iron all the materials are produced in or within easy reach of his village. His crop of *ambāri* (*Hibiscus cannabinus*) supplies him with

ropes; the wood he obtains from the boundaries of his field or from the nearest forest. The parts are easily and cheaply renewed as the mechanism of the whole is so simple.

The plough (nāgar).

232. In the plain tāluks land is ploughed at intervals of 15 or 20 years; but on the plateau the cultivator will ordinarily plough his field every third year or so. The ploughs are of two kinds, a light plough drawn by one pair of bullocks, and a heavy plough with a shorter body which is drawn by three or more pairs. The lighter plough stirs the soil to a depth of 6 inches, and the heavy plough to twice that depth. The body of the plough consists of two parts, the part which enters the soil, which is wedge-shaped and fitted with an iron share, and an upright part to which the draught pole is attached. The body of the plough is commonly made of the wood of the *bābul* tree (*Acacia arabica*) which is very tough and durable: the beam is made of *bābul* or *tiwas* (*Ougeinia dalbergioides*) which is also very tough and strong. The cost of the heavy Berār *nāgar* is Rs. 8. Some of the more enterprising cultivators are now using Ransome's Turnwrest plough, which they find to be an excellent implement for fields overrun with *kūnda* grass (*Andropogon punctatus*) and other obnoxious weeds. Its cost is Rs. 41.

Wakhar or bakhar.

233. The *wakhar* serves the purpose both of a plough and a harrow. It is like a large scraper with a body about 2½ feet long, and a blade about 21 inches long and 4 inches deep. The blade is fixed to the body of the *wakhar* by means of pegs made of *bābul* wood. The beam is usually made of teak (*Tectona grandis*), *temrū* (*Diospyros Melanoxylon*) or *tiwas*. The *wakhar* is guided by means of a single upright wooden stilt. It is drawn by one pair of bullocks,

and costs Rs. 3. With one pair of bullocks a man can *wakhar* from one to two acres in one day, the area depending on the state of the soil. To make it do deeper work the driver stands upon the body so as to force the blade into the soil. When the soil has baked very hard, or when the land is infested with a thick growth of weeds, the light *wakhar* makes but little impression on it, and the cultivator will in such cases use the *moghdā* or large *wakhar*, the body and the blade of which are much larger and heavier. The *moghdā* is drawn by two pairs of bullocks, and turns up the earth in clods and brings weeds to the surface. It is often used for the first *wakharing*. The cross-*wakharing* is then done by the lighter *wakhar* drawn by one pair of bullocks. When turned upside down after removing the blade and worked as a clod crusher, the *moghdā* is called a *padhāl*.

Hoes.

234. The implements used for interculture are the *daurā* or larger hoe, and *tassā* or *dhusā*, the smaller hoe; these are miniatures of the *wakhar*, and are used solely for interculture. The *tassā* or *dhusā* is exactly the same as the *dhundia* used in other parts of Berār. The body of the *daurā* is about 16 inches long; the blade is 10 inches long and 2 inches deep. With two *daurās* drawn by one pair of bullocks two men can hoe from 2½ to 3 acres of cotton daily. The blade of the *tassā* is of the same depth as that of the *daurā* but is 4 inches longer. For interculture the cotton-grower therefore uses the *daurā*, while the plants are small; when they have grown somewhat larger the *tassā* is used so as to pare away the weeds growing near the rows and at the same time to ridge up earth against the plants. These hoes cost about R. 1-8 each. In the western part of Mehkar and Chikhlī tāluks a hoe with two blades each 6 inches long is used for interculture. These blades are 3 inches apart so that when at

work the weeds from the two sides of a row of plants are pared away at the same time.

Seed drills.

235. The three-tined seed drill or *tifan* consists of a body part which is from 3½ to 4 feet in length into which are fitted three drills shod with iron shares at a distance of from 13 to 18 inches apart, the narrower drill being used for poorer soils. These drills meet in a wooden bowl at the top into which the seed is fed. In the richer lands of the Jalgaon and Malkāpur tāluks the middle drill of the *tifan* is sometimes removed and juāri is sown in rows about 36 inches apart. It is chiefly used for sowing juāri; when used for cotton the seed is sown through bamboo tubes (*sartās*) drawn behind the *tifan*. For the poorer soils of the plateau a *tifan* with drills 13 inches apart is commonly used. For sowing wheat, gram, linseed and other *rabi* crops the heavy *rabi tifan*, with drills about 10 inches apart and drawn by three pairs of bullocks but otherwise similar to that already described, is used. The cost of the three-tined seed drill is Rs. 7. The *dhusā* is sometimes used for sowing *kharīf* crops, especially cotton. It consists of an ordinary *wakhar*, but two tines about 21 inches apart are substituted for the blade. Through the bamboo tubes (*sartās*) drawn in the wake of these tines the seed is dropped. Two *wakhars* are usually worked behind the *dhusā* to cover the seed with soil. With one man to drive the bullocks and two women to drop the seeds into the *sartās* about 4 acres of land can be sown in one day. Sowing is sometimes done with the *wakhar*, in which case only one *sartā* is used, but this method is a slow one, and is only practised by the poorer cultivators.

The mot.

236. The *mot* or leather bucket is the common form of water lift used in the District. In some village gardens it

has been replaced by the Sāngli iron *mot*. From a depth of thirty feet a *mot* worked by one pair of bullocks can raise about 1500 gallons of water per hour.

Hand tools.

237. The *khurpī*, a kind of small sickle, is largely used for weeding purposes; for harvesting juāri and other crops sickles of different shapes are used; for digging, trenching and ridging soil, and for uprooting crops there are several tools such as the *kudalī*, *phaurā* and *vākas* in common use. All these are shaped more or less like an ordinary pickaxe, varying only in the breadth and slope of the head or iron part. Their cost varies from two to twelve annas each.

CHAPTER V.

LOANS, PRICES, WAGES, MANUFACTURES, TRADE AND COMMUNICATIONS.

LOANS.

Government loans.

238. From 1871 to 1887 a sum of about Rs. 9000 was advanced to cultivators under the Land Improvement Act of 1871 which was in force in Berār till the close of 1885. The money was mostly devoted to the construction of wells. The smallness of the amount advanced was ascribed to the strictness of the rules for recovery and to the delay in disposing of applications for loans. On the 1st January, 1886, the Land Improvement Loans Act (XIX of 1883) was made applicable to Berār. Under this Act during the six years ending 1892-93 the sum of Rs. 43,475 was advanced to the cultivators of the old Buldāna District. Of this amount 53 per cent. was devoted to the excavation, construction or repairs of wells ; 34 per cent. to the reclamation of land from floods or other damage by water ; and 13 per cent. to the construction of field embankments. Taking the District in its reconstituted form, the total sum distributed under the Act for the fifteen years from 1893 to 1908, was Rs. 227,283, of which Rs. 85,877 were spent on the construction of wells, Rs. 34,561 on the reclamation of land from floods, Rs. 76,259 on the improvement of fields and wells, Rs. 13,883 on the removal of stones from fields, and Rs. 16,673 on the raising of field embankments. The largest amount distributed in any one year was Rs. 55,860 in 1907-08. This may be an indication that the loans are becoming more popular. Remissions and suspensions have been of very trifling

amount. The principal scope for land improvements lies in the building of stone walls to prevent erosion, in the construction of fences for field protection, and in the sinking of wells for the irrigation of garden crops and sugarcane. The Berār cultivator has every incentive to sink wells, as it was ruled by the Resident at the last settlement that all increase of assets due to the construction of wells during the currency of the original settlement should be excluded from consideration, and a similar rule will presumably hold good for the future. The Agriculturists' Loans Act XII of 1884 was made applicable to Berār in September 1891, but it did not come into operation till 1893. Between 1893 and 1908 a sum of Rs. 109,481 was advanced, the highest amount being Rs. 50,167 in 1900-1901, which may be ascribed to the famine. Here again remissions and suspensions have been insignificant in amount. The great defect of these loans is that the relief does not reach the cultivators who are most in need of it. In ordinary years it reaches only the more substantial and solvent cultivators who are least in need of it. The cultivator who is struggling in deep waters cannot hope to profit by a *takāvi* advance. He is in debt because he is poor, and his poverty prevents him obtaining the means of escape from debt. Something might be done to remedy this defect by developing the system of advancing loans on the joint personal security of a number of tenants. This has been tried in the Central Provinces with a certain amount of success. It is supposed to contain within it the germs of the co-operative spirit, capable some day of being expanded into a system of co-operative agricultural banking. Every effort is now made to popularise the loans by quickening the machinery of distribution, as for instance by giving out the money on tour after enquiry on the spot. But

it is now beginning to be recognised that for a variety of reasons it is impossible for Government to compete with the moneylender, and that the main use of these loans is to finance the cultivator at a time of serious failure of crops or serious mortality of cattle.

Rates of interest on private loans.

239. The information given in this section with regard to rates of interest must be qualified by the admission that it is not hard and fast; a man's character and standing usually affect the interest more than what he has to offer as security; some men can borrow at even lower rates than those quoted below, and some despite good proffered security can get no loans at all. Unsecured loans can be obtained by *sāhukārs* and rich men at from 5 to 9 per cent. It is not common to make such loans to others, but in the few cases in which they are made to well-known regular payees the rates are from 12 to 18 per cent. Loans on personal security are given at rates varying from 12 to 24 per cent., but here also the personal element largely affects the transaction, and the would-be borrower must be known and bear a good character. The rate of interest on loans secured by pledge of moveables varies between 7½ and 9 per cent. if the articles pledged are gold and jewellery, and from 12 to 18 per cent. if they are household utensils, carts, cattle, and the like.

An ordinary cultivator can usually obtain a loan to the extent of about 50 per cent. of the value of the property mortgaged at rates of interest varying from 12 to 24 per cent. The rate varies according to the capacity of the borrower to repay the loan. A common practice among the tenants or agricultural labourers is to raise loans in small sums usually not exceeding Rs. 100 in amount on bonds with a stipulation for repayment within one year with *sawai* or 25 per cent. added to the

principal. The Kunbī rarely pays up in time and consequently finds himself called upon to pay a penal rate of interest which runs as high as 36 or 37½ per cent. per annum. Loans for seed-grain are generally taken in kind. The cultivator borrows the seed he requires from the moneylender and returns it at the next harvest with the addition of 25 to 50 per cent. Advances for food made while the crops are in the ground are generally repaid in kind at a rate lower than that prevailing in the market at the harvest time. In the Chikhlī tāluk it is not uncommon for the moneylender to advance petty sums to the cultivators when sowing or weeding operations are in progress, and to receive from them at harvest time a certain quantity of cotton at a fixed rate per rupee. In bargains of this nature the moneylender reaps a profit of much more than cent. per cent. The practice of selling the crop before the harvest has now gone out of fashion. In some parts of the District, especially the more backward portion, Rohillā moneylenders are established, who advance petty sums to the poorer classes at exorbitant rates. The rate of interest charged by them varies from one to 2 annas a rupee per month for sums repayable within three months; or sometimes the whole amount is recovered within the above period with *sawai*, thus bringing up the rate to 75 or 150 per cent. per annum.

Bankers and moneylenders.

240. The District being purely agricultural cannot boast of any large and influential banking houses. The moneylenders, whose annual profits from their business exceeded Rs. 1000, numbered 641 at the close of 1907-08. Of these, 449 possessed incomes varying from Rs. 1000 to Rs. 2000, 161 incomes varying from Rs. 2000 to Rs. 5000, 25 incomes varying from Rs. 5000 to Rs. 10,000, and 6 incomes varying from Rs. 10,000 to Rs. 20,000. Vishnusā Bālkrishnasā Sāoji (Lād Baniā)

of Malkāpur heads the list, but Khāmgaon, the leading cotton mart of the District, contains the largest number of capitalists, the principal being Shrīrām Rāmgopāl, Ganeshdās Bhatta, Kastūrchand Bhīkamchand, Lakshmandās Mihīdās, and Jasrāj Shrīrām. The banking firm of Būti from Nāgpur has branches at Khāmgaon and all over Berār and do a large business on loans, advancing sums on personal security at 2 per cent. and payable by monthly instalments. Almost every village has its moneylender, who does business on a small scale. The principal moneylending castes are Mārwāris, Kunbīs, Lād Baniās, Lingāyat Baniās, Brāhmans, and Muhammadans. The Mārwāris predominate, forming 62 per cent. of the total number.

Economic condition of the people.

241. A comparison of the condition of the cultivating classes at different epochs is not an easy matter. Changes of dynasties and chronicles of wars attract the historian, but the uneventful lives of the patient masses are passed by in silence. Of the condition of the cultivator in pre-Muhammadan days we know absolutely nothing, and it would be vain to attempt a guess. During the period of independent Muhammadan dominion in the Deccan from 1300 to 1600 A.D., Sir Alfred Lyall conjectures that the peasantry as a class were much above the mediæval serfs and villeins of Europe, and altogether that they were at least as well off under the Bahmani and Imād Shāhi rulers as the people of any outlying counties of England during the great wars of the fourteenth and fifteenth centuries. Probably the peasants of France were worse off up to the end of the seventeenth century. In the early part of the Mughal period the settlements of Akbar and Malik Ambar are great land marks in the Land Revenue Administration, but from 1650 A.D., when Aurangzeb became Viceroy of

the Deccan, until the hour when he died at Ahmadnagar in 1701 A.D., Berār underwent its share of fire and sword, Marāthā plundering and Mughal rackrenting, for the Emperor's long wasting wars soon broke down his revenue system; his finances were ruined by the exactions of the Marāthās and their pillage of his country, so that the cultivator must have suffered heavily towards the end of his reign. The period of double Government (1724 A.D. to 1803) and that of the Nizām's Government (1803-1853 A.D.) form a dark age of misrule which has been sufficiently described elsewhere. The cultivators sowed their crops in sorrow and tended them in fear, and all contemporary writers agree that at the time of the cession Berār was in a very depressed condition. Colonel Meadows Taylor who was put in charge of part of the ceded territory (since restored to the Nizām) wrote as follows in 1854: 'I found the district in shocking order, no 'proper accounts and no confidence among the people, 'a ruined, impoverished set of pauper cultivators, who 'have been so long oppressed and neglected under the 'Arab management that they are, I imagine, blunted 'to all good perceptions. Murder, robbery, attacks on 'villages, plunder of cattle, and destruction of crops 'had got to such a height last year, that civil war could 'not have had a worse effect upon the people or on the 'revenue; and all agreed that if British rule had not 'come in this year, the whole district would have 'been utterly ruined and wasted.' This may be taken as typical of Berār as it is certain that one part did not differ much from another. Writing in 1870 Sir A. Lyall states that, 'until within the last few years the cultivator 'of this part of India was a somewhat miserable and 'depressed creature. He was deeply in debt.' Three circumstances combined to lift the ryot from the depth to which he had sunk. These were the Land Revenue

Settlement, the American Civil War, and the opening up of the country by railway communication with Bombay. By the settlement the cultivator was converted from a mere rent-paying subject of a native Government, evictable at the caprice of village and pargana officers without rhyme or reason, into a proprietor of a transferable and valuable right of occupancy. The assessment was moderate and the cultivator found his credit largely increased. The accident of the American Civil War by raising the price of cotton and pouring into the ryot's hands what appeared to him untold wealth, enabled all who were not utterly reckless and extravagant to free themselves from the meshes of the moneylenders. The penetration of the railway into Berār also brought the ryot into more direct contact with the merchant and left him less at the mercy of the middleman. The remarks of some of the early Settlement Officers in this connection may be quoted. Writing in 1862 of the Malkāpur tāluk, Major Anderson remarks that it is a common saying that not more than one-third of the people are now in debt while two-thirds were involved eight years before. Of the Bālāpur (Khāmgaon) tāluk the same officer wrote in 1864: 'The condition of the 'people of late years since the great rise in prices has 'greatly improved, debt which is said to have been pre- 'valent five years ago has almost vanished among the 'agricultural classes'; and in 1865 of the Jalgaon tāluk: 'The revolution that has taken place during the last two 'or three years in the cotton and grain market has en- 'tirely changed the relation between the ryot and the 'moneylender. The former has at last become indepen- 'dent, and the latter is obliged to divert his capital into 'more legitimate channels to prevent its becoming idle 'and profitless. Within the last year or two the ryots 'have been rapidly freeing themselves from the bonds

'of the moneylender, and if prices remain for some years 'longer as high as they still are, there will be little fear of 'the *sāhūkār* ever obtaining the absolute power he had 'previously exercised for centuries past over the ryot.' In 1866 the cultivators of the Chikhlī tāluk are said to be 'as a rule in very good circumstances and are evidently 'benefiting by the general prosperity with which the 'agricultural classes are now favoured. Debt is now 'disappearing rapidly from amongst them, and the cul-'tivator will soon hold a more independent position 'in the country than could ever have been anticipated 'by the most sanguine reformer. A few years ago the 'cultivating classes were becoming more and more deeply 'involved and scarcely able to keep their heads above 'water. The cotton crisis has swept this away and a 'healthy tide has set in, which there is every hope may 'continue to last for years.' Unfortunately for the cultivators, prices did not remain at their high level and a reaction set in. A different note is struck in the Mehkar Settlement Report of 1868, the author of which, Major Elphinstone, writes as follows: 'The fall and fluctuations 'in the price of cotton have told rather seriously upon 'some of the smaller farmers. Many of the cultivators 'who had become very independent during the high 'prices, appear to have fallen back into the money-'lenders' clutches. For this, however, they have only 'to thank their own improvidence. The way in which 'they squandered their money, when they had more 'than they knew what to do with, was perfectly 'unpardonable. They seemed quite to have lost sight 'of the value of money. A cloth worth Rs. 5 was recently 'bought for Rs. 20, a pair of bullocks which was not 'worth more than Rs. 80 was greedily bought for Rs. 250, 'and so on. I heard of several instances in which 'as much as Rs. 600 had been paid for a pair of bullocks,

'not that there was any scarcity of cattle, or that these 'prices were the market value; far from it, as I find on 'enquiry, a few knowing ones took advantage of an 'anomalous state of things to put fancy prices on their 'goods and evidently found ready dupes. Sudden 'affluence had so temporarily affected people's brains 'that their naturally penurious and shrewd character 'became completely reversed, and they actually seemed 'to take a pride in being lavish with their rupees. They 'regret it now that those bright days are past, and many 'a cultivator has acknowledged to me that he had bitterly 'repented, when it was too late, of his foolish extrava-'gance.' It is clear from the latter extract, with which other accounts agree, that the sudden change in their position was too much for many Berār ryots; they failed to take advantage of the splendid opportunity offered them for emancipation from debt and some of them could find no better outlet for their wealth than the replacement of their iron ploughshare and cart wheel tires by shares and tires of silver.

The relations between the moneylending and the agricultural classes have formed a frequent subject of discussion in India and have given rise to much difference of opinion. In handing over valuable rights in land without any check on alienation to an ignorant and improvident peasantry there is always the risk that the latter will not understand the value of the gift and will recklessly throw it away. Instead of the capitalist cultivator that the system is expected to create, in too many cases the *sāhūkār's* serf has been the result. Into this question, as it affects Berār, two enquiries have been held, in 1874 and in 1896. In both enquiries the lack of all data is very remarkable. The absence of a record of rights in Berār makes it exceedingly difficult to give any statistics showing accurately how far the occupation of land is

being transferred from the cultivating to the money-lending classes. The revenue record does not give the required information in any useful form. Mutation of names is not compulsory and nothing short of a field-to-field enquiry would suffice to tell us really the extent to which the occupation of land is changing hands. We know from registration records the names of registered sales or mortgages ; we can give details of litigation and the recorded number of sales in execution of decrees, but we have no records from which we can extract information of any value which goes to prove the number of fields held by non-agriculturists as opposed to agriculturists, or enable us to say that at present so much land is held by agriculturists and so much by non-agriculturists as compared with similar figures at a former date. The conclusion come to at the enquiry in 1874 was that the condition of the ryots was not such as to call for any interfence on the part of Government with respect to their transactions with moneylenders. Indebtedness did exist, but the evil was not general, and it was noted that the large capitalists, who in other parts of India greedily bought up estates, in Berār were deterred from thus investing their money by the ryotwāri system of settlement. A capitalist who wished to purchase an estate of 1000 acres in Berār could not find a twentieth part of that area in one block—his estate would consist of 40, 50 or 100 separate fields, many of them miles apart, and the worries and trouble of management would be considerable. The enquiry held in 1896 led to almost identical conclusions. Observations shewed that the exercise of the right of alienation had not resulted in the transfer of land to any dangerous extent from the agricultural to the non-agricultural classes. The surplus profits which remained to the cultivator after payment of the land revenue amounted in good years to a considerable sum.

That the Berār cultivator is able to look after his interests better perhaps than the ryots of some other parts of India is shown by the forcible method he adopted on one occasion about 20 years ago to show his displeasure at some land-grabbing propensities of the Mārwāri. In a part of the Jalgaon tāluk 'the Mārwāris were boycotted 'and for a time there was a good deal of excitement. 'Any man working for a Mārwāri was put out of caste, 'and where that was not sufficient other threats were 'used and a kind of picketting resorted to. The con-'sequence was that the Mārwāris were reduced to great 'straits and suffered much inconvenience and loss. 'Their crops were left ungathered, and one man had a 'large garden ruined for want of water. He could get 'no one to work the wells. The Mārwāris and Kunbīs 'were called together by the Deputy Commissioner, and 'the Mārwāris having promised not to press their claims 'to the bitter end, the Kunbīs stopped boycotting, and 'quiet was restored.' After the famine of 1899-1900 this question of the transfer of lands from the agriculturists to other classes again became prominent, and the result of the discussion was the passing of an amendment to the Land Revenue Act restricting the alienation of land newly given out for occupation. No change was made in the tenure of land already occupied, and such a change may now be treated as outside the range of practical politics. A certain amount of land under the restricted tenure has been taken up in the Mehkar and Chikhlī tāluks, but the effect of the change of tenure is not yet apparent. In spite of the two famines of 1897 and 1899 Berār has prospered greatly since 1896, and it is doubtful whether there has been any very large and general transfer of land from the agricultural to the non-agricultural classes. The Kunbī is exceedingly tenacious of his land, and in the plain tāluks the amount of land so

transferred is probably very small. There have been more transfers in the upland tāluks of Mehkar and Chikhli as this part of the District suffered more severely in the famines, and the soil is distinctly poorer than in the plains; there too *sāhūkārs* have a much larger hand in the financing of the ryots.

With regard to the indebtedness of the cultivator it is admittedly very general, but this is the natural condition of an agricultural population. Agriculture, like other industries, is supported on credit. 'The *sāhūkār* is as essential in the village as the ploughman,' said the Secretary of State in reviewing the Report of the Deccan Riots Commission, and the statement is still true. But the *sāhūkār* or Baniā, instead of being a help to agriculture, tends to become in some places an incubus upon it. The usurious rates of interest he charges, and the unfair advantage he takes of the cultivators' necessities and ignorance, sometimes place a burden of indebtedness on the cultivator which he finds impossible to bear. The desire of all those interested in the welfare of the ryots is to prevent an excessive proportion of their profits going to the moneylender, and to do this it is necessary to devise some system whereby he can be provided with money at a reasonable rate of interest. Many think that in the establishment of Co-operative Credit Societies lies a large hope for the future of agriculture in India. The object of these Societies is to teach the ryot the lessons of thrift and self-help without which no measures that Government can devise can be of any permanent advantage. The movement has been started with some success in the Central Provinces, but ground has not yet been broken in the Buldāna District, which might be thought to afford an excellent field for such an undertaking. An application for registration was, it is true, made from a village in the Chikhlī tāluk in 1907, but when the pat-

wāri, its chief supporter, died, the movement collapsed, and no further progress has been made.

It is sometimes recklessly stated that the heaviness of the land-revenue demand is partly responsible for the indebtedness of the cultivator. In the Report of the Famine Commission of 1901 it is stated that the land revenue in Berār falls at R. 1-2-9 per cultivated acre, and that a reasonable estimate would point to a revenue incidence of about 7 per cent. of the gross produce. No one seriously contends that in ordinary years this is anything but a very moderate demand. The importance of suspensions and remissions of revenue is now fully recognised by Government, but there is some difficulty in Berār with regard to suspensions. It has been found on various occasions that the cultivators prefer to pay their revenue rather than keep it in suspense. If the demand is small, even the poor tenant can and desires to pay it; if the demand is large, the *khātedār* is either a rich cultivator or a moneylender, who has acquired his land through moneylending, and neither of these classes require relief. But as the Famine Report says the root of the matter goes deeper. The true remedy and preventive of indebtedness will be found in the promotion of education; in the development of proper and popular institutions for organised credit and thrift at the very doors of the cultivator, and in the advancement of agricultural efficiency in all its branches. With all these remedies Government is now concerned, but no Government in the world can alter the economic conditions of a people unless the latter take the initiative themselves. The ostentatious expenditure on marriage and other social ceremonies is a fruitful cause of insolvency or hopeless indebtedness. But there are encouraging indications that the necessity of cutting his coat according to his cloth is forcing itself on the cultivator's attention. In the

Malkāpur tāluk, for instance, the caste of Pājne Kunbīs exercises a strict control over all social expenditure of its members. There is no reason to be pessimistic with regard to the condition of the cultivating classes. Many of them are well-to-do; some have taken up moneylending in addition to agriculture, and are said to be worse Shylocks than the professional moneylenders. The famine of 1896-97 and 1899-1900 increased the general indebtedness, but the good seasons of 1901-05 enabled many to pay off their debts and make substantial savings. From 1906 onward there has been a series of bad years, and the indebtedness has again increased, but there is every reason for believing that a few good harvests will put the majority of the cultivators on a sound basis of prosperity. The poor, the thriftless, and the stupid will always remain, and it is perhaps not undesirable that their land should pass into the hands of others better able to manage it.

PRICES.

General.

242. Berār was not properly opened to the outside world till about 1862-63, and the feature of prices before that date is their immense fluctuation from year to year. The isolation of the country owing to the absence of railways and roads resulted in extraordinary low prices in good years, and extraordinary high prices in bad years; the figures were the result of purely local conditions, and it is a fallacy to compare them with modern prices, which are real commercial quotations. A general rise of prices took place throughout India about 1860. The resources of the country began to be developed by the construction of roads and railways, the American Civil War of 1861-65 gave an immense stimulus to the extension of cotton

cultivation, and there was a large influx of the precious metals.

243. The staple food grain of the District is juāri, which in 1853, the first year of the cession, was selling at 64 seers a rupee. During the next seven years the rate varied from 49 to 53 seers. The average rate at Jalgaon between 1856 and 1861 was 46 seers; in 1859-60 juāri was selling in the Chikhlī tāluk at 80 seers a rupee, the low rate probably being due to the lack of communications in that tāluk. The following table gives the average price of juāri during the four decades between 1861 and 1900:—

Juāri.

Decade.	*Price of juāri per rupee in seers of 80 tolās.*
	Seers
1861-70	22
1871-80	24
1881-90	28
1891-1900	20

Prices steadily fell during the first three decades, but in the fourth decade the fall was arrested by the intervention of the two famines of 1896-97 and of 1899-1900. The price has never returned to its low rate and during the seven years ending 1907 the average rate has been a little over 20 seers.

244. Wheat is principally grown above the Ghāt in the Chikhlī and Mehkar tāluks. In 1853-54 its average rate was 30 seers, and during the next seven years it varied between 30 and 54 seers in the upper tāluks, and between 28 and 48 seers in the plain tāluks. For the two decades ending 1880 the price of wheat remained almost constant at 14 seers.

Wheat.

The next decade witnessed a considerable fall, the average rate being a little over 19 seers. Since 1891 prices have fluctuated between 6 and 17 seers a rupee; the two famine years and the decrease of the area under *rabi* owing to the extension of cotton cultivation being responsible for the increased rates.

Gram.

245. In 1853-54, 49 seers of gram could be obtained for a rupee; in 1859-60 this had been reduced to 29 seers, and in 1869-70 to 11 seers. During the decade ending in 1880 the average price of gram was 16 seers; it was cheaper in the next decade, averaging 20 seers. The price went up in the period from 1890 to 1900, and averaged 14 seers. Since 1900 the price has not varied much but in 1907 the rate was as high as 10 seers.

Rice, bājra, tūr, linseed, and til.

246. Rice is not a product of the District, and is chiefly imported from the Central Provinces. In 1853-54 the rate was 19 seers, but in the last 40 years it has varied from 12 to 6 seers. In 1906 and 1907 the rates were 9 and 8 seers respectively. *Bājra* on a small scale is one of the food grains of the District. The two famines sent its price up, and the present rate for a maund is Rs. 3-11-6, 20 per cent. higher than that of the previous decade. Tūr, though not an important crop, supplements the other food grains. Its price has gone up over 30 per cent. in the last decade, and the rate now varies between 9 and 10 seers. Linseed is grown chiefly for export as oilseed. In 1908 it was selling at 5½ to 6 seers a rupee or Rs. 6-8 to Rs. 7-8 per maund. This is an advance on the average for the decade ending 1902-03 which was Rs. 4 to Rs. 5-14 a maund. Til is one of the important oilseeds of the District. With the exception of the famine year, 1899-1900, the price of this oil-seed fluctuated between Rs. 4-9-4 and Rs. 5-14-4 per maund

during the ten years ending 1900-1901. The price in 1908 was Rs. 9 per maund, 27 per cent. higher than that paid in 1899-1900.

Prices of miscellaneous articles.

247. The price of salt was nearly 16 seers per rupee during the three years ending 1863. There was a sudden rise to 12 seers in 1864, and during the next six years the price varied from 6 to 10 seers. There was a gradual fall between 1871 and 1877, the rate varying from 7 to 11 seers. In 1878 the duty of Rs. 3 per maund was lowered to Rs. 2-8, and to Rs. 2 in 1882, was again raised to Rs. 2-8 in 1888, reduced to Rs. 2 in 1903, to R. 1-8 in 1905, and to R. 1 in 1907. The retail rates have varied with the duty. During the decade ending 1887 the price fluctuated between 8 and 11 seers; between 1887 and 1897 prices varied from 9 to 10 seers; from 1898 to 1903 the price was about 10 seers, and thence forward there has been a continuous fall, the average rate in 1908 being 15 seers. *Gur*, or unrefined sugar, is manufactured in the Chikhlī and Mehkar tāluks, but the bulk of it is imported from the adjoining districts of Hyderābād. It is retailed at nearly 5 seers a rupee. *Ghī* now costs a rupee for 15 chittacks retail, and Rs. 40 a maund wholesale. Milk can be obtained for 8 seers a rupee. Mirzāpuri sugar sells at the rate of 2½ seers a rupee; the Mauritius sugar is cheaper and sells for 4½ seers a rupee. Oil is locally manufactured, and is also imported in large quantities from Hyderābād Districts. Its retail price is 2¼ seers a rupee, and its wholesale price is Rs. 16 a maund. Chillies can be bought for 4 seers a rupee. A bottle of kerosine oil is sold for 2 annas, a tin at this rate fetching about Rs. 2-12. A cartload of firewood costs about Rs. 2-8 above the Ghāt, and from Rs. 3 to Rs. 4 in the plain tāluks. Ginning and pressing factories buy according to weight in tons, and *bābul*-wood sells at the rate of

Rs. 12 to Rs. 16 per ton. *Karbī* or juāri stalks cost from Rs. 8 to Rs. 4 per hundred bundles above the Ghāt, and from Rs. 12 to Rs. 6 below the Ghāt, the highest rate prevailing at the end of the hot weather. Grass sells at about Rs. 4 a thousand bundles, but in the hot weather it goes up to Rs. 6 and Rs. 8. Cottonseed, which is used as a cattle fodder, sells at 16 seers a rupee, and sometimes goes down to 20 or 24 seers a rupee. Plough bullocks can be obtained at from Rs. 100 to Rs. 150 a pair in the plain country, and at from Rs. 60 to Rs. 80 above the Ghāt. A sheep can be bought for Rs. 2 or Rs. 2-8.

Cotton.

248. The wealth of the District is derived from the cotton crop, and it is on the price obtained for this commodity that the fortunes of the cultivator depend. Between 1855 and 1861 the average price of cotton on the tableland included in the Chikhlī and Mehkar tāluks was Rs. 9-7 per maund, and in the Jalgaon tāluk, for which alone of the plain tāluks statistics are available, Rs. 8-5 per maund. After 1861 the price of cotton was enormously inflated by the American War. For the next five years the average price of a maund of cotton in the Chikhlī and Mehkar tāluks was Rs. 36, and in the Jalgaon tāluk Rs. 25-12. The normal price was not reached till 1868. Since then, with occasional variations, the price per maund above the Ghāts has been about Rs. 13 and below Rs. 15 or Rs. 16. Recently prices have been fluctuating between Rs. 18 and Rs. 20 per maund. The price for raw cotton is Rs. 47 per *khandī* or Rs. 6-11-5 per maund.

WAGES.

Farm-servants.

249. Farm-servants are usually hired for periods of not less than a year, the agricultural year from June to May

being the period fixed. Wages are either paid in cash or a combination of cash, food and perquisites. In the former case the yearly wage varies from Rs. 50 to Rs. 60, a specially good man sometimes getting as much as Rs. 65. Payments are sometimes made monthly, and sometimes half the annual wage is advanced at the beginning of the year, and the balance is paid at the close of the year. The combination wage is known as *khaun piun pāch pāngrun āne thevilā* 'meat, drink, five articles of dress and keep,' Rs. 30 or Rs. 40 being paid in cash with the addition of a pair of *dhotīs*, a pair of shoes, one blanket, one turban, and one scarf of the total value of about Rs. 7, and daily rations of juāri and pulse estimated to cost about Rs. 2½ a month. The practice of paying servants entirely in cash is said to be gradually replacing the older custom of the combined wage. The wives of farm-servants do not necessarily work for their husbands' master. The custom of giving presents to servants at certain festivals does not prevail, but in the Malkāpur tāluk, and to a less extent in the Khāmgaon and Jalgaon tāluks during the sowing time, servants are fed by their employers in addition to their ordinary wages. Each village usually employs a grazier (*gurāki*) for pasturing the village cattle, and he is paid at the rate of 2 annas for a cow and from 4 annas to 6 annas for a buffalo per month. The grazier is responsible for providing additional hands, if the herd is too large for one man. The owners of large herds sometimes employ a private grazier, who is paid from Rs. 4 to Rs. 5 a month. Plough bullocks are not sent with the village cattle, but are usually grazed by their owners on the fields and field boundaries. All grazing dues are paid by the owners. A separate servant is always employed for watching the crops, and his pay varies from Rs. 7 to Rs. 8 a month; small cultivators some-

times combine to keep one watchman for their fields. Farm-servants frequently change their employment, few remaining for more than three years in one place. In the last 40 years their wages are said to have doubled.

Agricultural labourers.

250. Weeding is usually done by women, and they are paid at a rate of from $1\frac{1}{2}$ to $2\frac{1}{2}$ annas a day, or in grain at the prevailing rate according to their choice. When the rainfall is excessive and weeds are numerous, the general practice is to get the weeding done by contract. A party of men or women agree to clear an area of 5 acres for a sum fixed according to the work to be done. Under these contracts labourers can earn as much as 5 or 6 annas a day. Cotton-picking is also done by women, the Kunbīs having a superstitious predilection in favour of this method. The cotton-pickings begin in November, and a good crop provides three pickings. Payment is made in kind, and the rate is from one-twentieth to one-tenth of the cotton collected. If the rate for the first picking is one-twentieth, that for the second would be one-tenth. The rate for the final picking is sometimes as much as one-half, as only a small quantity can be collected. As each woman finishes her task, she carries her load to the appointed place where the owner is in waiting, and each bundle is ranged with the picker seated near. The owner then divides the loads into the stipulated number of shares and tells the picker to choose one as her portion. This practice of payment in kind has a tendency to lead to an increase in cotton thefts, and to avoid this, the cultivators of some villages of the Malkāpur tāluk have introduced the custom of purchasing the cotton that falls to the share of the picker at its market value, thus substituting payment in cash for payment in kind. There is very little wheat in the District except in the Mehkar and Chikhlī tāluks. A harvester

gets from 15 to 20 per cent. of the sheaves, and if he cuts 40 sheaves daily, he earns between 2 and 3 seers of wheat of the value of 4 or 5 annas. The cutting is done by men and strong women. Fallen ears are picked up by women and small children, who receive from one-third to one-half of the collections. The harvesting of gram is carried on in much the same way as that of wheat. In the case of juāri the men cut the stalks (*songni*), and the women cut off and collect the heads (*khudne*). The women are invariably paid in kind, a basketful of heads equivalent to two or three seers being their portion; in the three plain tāluks the men are paid in cash at the rate of 3 or 4 annas a day, but in the upland tāluks of Mehkar and Chikhlī they are paid in kind, a man's wage being almost three times that of a woman. It is calculated that on an average a quarter of the juāri crop is paid in wages and harvesting.

Other labourers.

251. The wages paid by the Public Works and Forest Departments can be ascertained with more accuracy than those paid by the general public. The wage of an ordinary male labourer for work such as metal-breaking, quarrying, digging earth, and the like, varies from 5 to 6 annas a day. Women earn from 2 to 2½ annas a day, and boys or girls, 2 annas a day. *Chaukīdārs* or watchmen are employed at a monthly wage of Rs. 7. A native engine driver is paid Rs. 50 a month by the Public Works Department, and the same Department employs masons at 12 annas or 14 annas a day, carpenters at 14 annas or R. 1 a day, blacksmiths at 14 annas a day, tailors at 10 annas or 12 annas a day, thatchers at 10 annas a day, painters at 8 annas or 12 annas a day, and firemen at 12 annas a day. The Forest Department for grass-cutting and wood-cutting pays male labourers 3 annas, women 2 annas, and boys or girls 1 anna a day. The latter rates are some-

what higher in the Jalgaon tāluk on account of the scarcity of labour; and there a male labourer can earn 4 annas and a woman 3 annas a day. Skilled workmen in the factories are paid as follows: Fitter Rs. 40 a month, blacksmiths from Rs. 25 to Rs. 30, carpenter Rs. 25, boilerman and engine-driver Rs. 15 to Rs. 20, oilmen Rs. 9 to Rs. 12, roller-cutters Rs. 8 to Rs. 11; chuprāssies at factories get from Rs. 8 to Rs. 10 a month, and watchmen Rs. 8. The wages paid for unskilled labour in factories are somewhat higher than elsewhere as the work is harder. Men are paid at rates varying from 5 annas to 8 annas a day, and there is said to be some difficulty in getting labour even at these rates. Women earn from 3 to 4 annas a day. The rates have risen within the last five years; the old rates were men 4 or 5 annas a day and women 2 annas a day.

MANUFACTURES.

Manufactures.

252. The District is almost purely agricultural, no less than 74 per cent. of the population being engaged in that occupation, and the manufactures are of little importance. Cotton is the great product of the District, but there is not a single cotton mill, though a number of ginning and pressing factories for preparing the raw product for export have sprung into existence. The District contains the usual rural industries, but the industrial survey, which was started in 1908, shewed that they were almost all fast losing ground, the competition of machine-made articles being too strong for them. Almost all the workers were found to be indebted and in the habit of buying their raw material on credit at rates of interest as high as 2 or 3 per cent. per mensem. The industries are taught by father to son from generation to generation, and it is only the conservative in-

stincts of the people that have prevented a greater exodus to other occupations. The silk industry has disappeared from the District altogether, and the only industry which flourishes is that of the goldsmiths. The following castes are engaged in the cotton-weaving industry, Sālis, Koshtīs, Hatgars, Khatrīs and Mahārs who are all Hindus, and Momins who are Muhammadans. In 1897 there were 1339 cotton looms in the District, but the number has decreased in recent years. Forty years ago all the processes from the raw product to the finished article were performed in the District, but since the advent of the railway, thread has ceased to be spun locally and only the imported article is used. But not only is the thread brought from outside, the machine-finished product has largely ousted the local hand-made article. Coarse cotton cloth for the poorer classes is woven by Mahārs throughout the District. The piece of cloth for which there is the greatest demand is known as *khādi*, and measures 24 cubits by 1½ cubits, costing from Rs. 2-4 to Rs. 2-8. The Mahārs also manufacture the *pasodi*, loin cloth, covering sheets, *dhotī* and *dupattā*, for prices varying from R. 1-8 to Rs. 2-8. Cloth of finer quality is made by the Koshtīs, Hatgars and Sālis. Deulgaon Rāja contains a colony of about 200 to 300 families of Koshtīs, who have obtained some fame for their *sāris*, *pagrīs* (turbans), and *khans* (cloth for making *cholīs* or *parkār*). These are made of cotton with silk borders, and have a large sale at the annual fair. A *sāri* woven by a Deulgaon Rāja weaver was exhibited at the Nāgpur Exhibition in 1908, its price being Rs. 24-8. Dongaon in the Mehkar tāluk, and Nandurā also have some reputation for their *sāris*. The Momins or Muhammadan weavers make principally *pagrīs* or turbans. *Newār* (tape) and *tadhao* (stout carpet) are manufactured at Jalgaon, and *jhūl* (body cloth of bullocks) and *jājam* (floor cloth)

at Nandurā. In 1908 the number of woollen looms in the District was 395 against 732 in 1897. The principal caste engaged in the weaving of wool is the shepherd caste of Dhangar but in the Chikhlī and Mehkar tāluks Pinjārās and Jīngars also follow the trade buying their wool from the Dhangars. Rough blankets worth from R. 1-8 to Rs. 3 each are woven by Dhangars in every tāluk. *Namdā* (a sort of coarse woollen stuff) and Indian saddles are also prepared in places. Gunny cloth is made in the Chikhlī tāluk, and a piece of it measuring 36 feet in length and 9 inches in breadth costs R. 1-8. *Tāt pattīs* are made at Dongar Seolī and Mhaslā in the Chikhlī tāluk and also at Digras in the Mehkar tāluk, principally by Banjārās and Bhāmtas.

Dyeing.

253. Dyeing is carried on by Rangāris and Atāris and to a lesser extent by Kolīs. Colonies of dyers are found at Nandurā, Deulgaon Rāja, Pimpalgaon Rāja, Pāturdā, Vankhel and Vadgaon. They are almost to a man heavily indebted. The dyes were at one time prepared locally, but the introduction of aniline dyes has done away with this profitable part of the industry. The Rangāris sometimes buy cloth themselves and dye it for sale, but it pays them better to dye cloth brought to them for the purpose by others. Their usual charge for dyeing is 6 to 12 annas a cloth.

Metals.

254. The number of gold and silver workers in the District in 1901 was 6007 or 1 per cent. of the population. The occupation is mainly followed by the Sonār caste, but the profitable nature of the industry has also attracted to it the Mārwāri, Ahīr and Tāmbatkar. Gold and silver ornaments are made by hammering and not by casting, and when hollow are filled with lac. The following are the ornaments commonly worn: *bāli*, *bugadī* (both of these

are ear-ornaments made of gold), *jodvi* (a silver ring worn on the fore or middle finger or middle toe), *virodi* (a silver toe-ornament of females), *māsoli* (a fish-form ornament for the toes of females), *nath* (nose ring made of thin gold wire with pearls), *garsoli* (necklace of glass and golden beads and the coin *putali*), *kade* (a ring of silver or gold for the wrist), *patlī* (a bracelet of silver or gold), *vāki* (a silver or gold armlet worn by females), *sari* or *hasli* (necklace made of silver or gold), *tode* (a silver ring for the ankle), *thusi* (a neck trinket made of gold and worn by females), *kardorā* (a silver or golden chain or twist worn round the loins). Brass and copper vessels are not made locally but are generally imported from Nāsik, Ahmadnagar or Nāgpur. Small articles such as *ghāgarmāla* (a wreath of bells around the neck of a bullock), *ghungharu* (jingling balls), *shembi* (a cover or cap around the tip of a horn), *painjan* (a hollow ornament made of brass for the ankle), and *pimpalpān* (an ornament for the forehead of bullocks) are however locally made by Otāris, Tāmbatkars and Sonārs. Ironsmiths belong to the following castes: Jīngars, Lohārs, Jirāyats, Panchāls, and Ghisādis. Their work is of a rough and primitive nature, and is practically confined to the making and repairing of agricultural implements. Only imported iron is used. There is a cutlery business at Buldāna owned by the firm of Nīlkanth Brothers, but it is on a small scale, the four brothers employing none but their own labour. They obtained a silver medal and certificate at the Akolā Exhibition in 1868, and a gold medal and certificate at the Poona Exhibition in 1888. They make locks, keys, scales, compasses, nut-crackers, pen-knives, scissors, and for special orders spear-heads and daggers. Their annual sales are said to average from Rs. 700 to Rs. 800. Some cutlery is also made at Deulghāt, but not of such good quality. Chikhlī is famous for its small

razors, which have a large local sale at 6 annas each. The only articles of stone made in the District are handmills (*jāte*), slabs (*patā*), and stone mortars (*ukhalī*). They are made principally by Waddars and sold in the local markets at prices varying from 8 annas for a slab to Rs. 4 for a handmill. The stone used is basalt and sandstone.

Glass bangles.

255. The manufacture of glass bangles is confined to two places, Dhār and Warnā in the Chikhlī tāluk, where it is in the hands of a few families of the Kacherā caste. The industry is not very flourishing, most of those engaged in it being indebted, and it is difficult for it to compete with the foreign-made article, which is freely imported. Bangles which once fetched Rs. 2 a 1000 are now sold for 12 annas. The glass used in the manufacture is imported from Khāndesh. The bangles are sold by weight generally to dealers, who are Muhammadan Manihārs.

Oil presses and mills, and sugarcane mills.

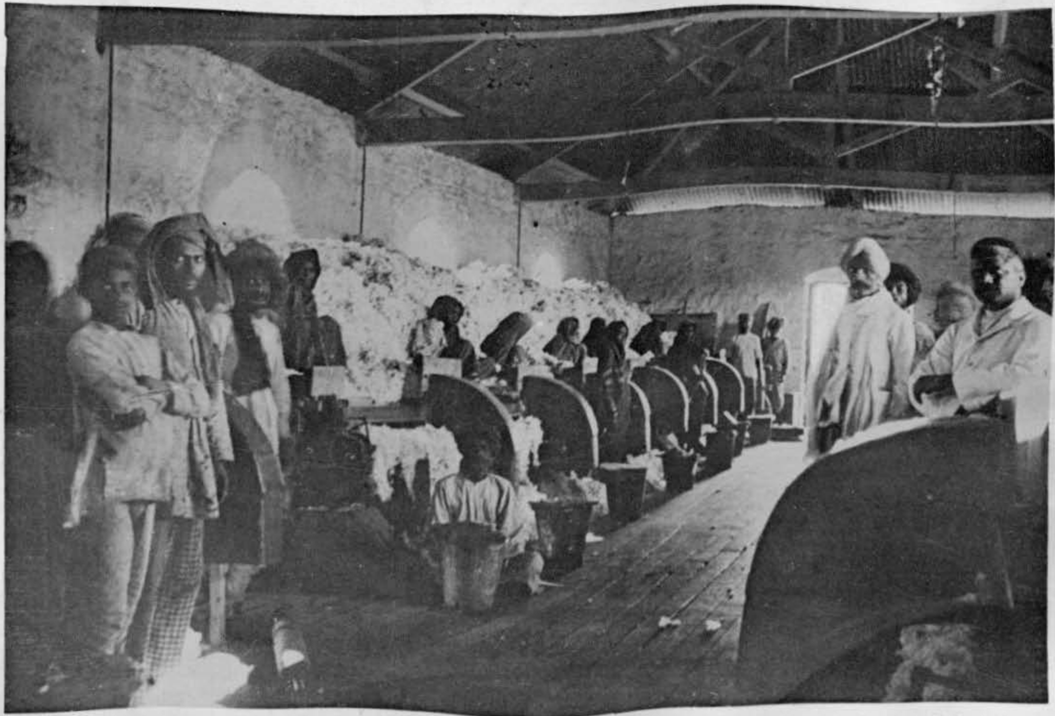
256. The Telis numbered in 1901, 12,826 or 2 per cent. of the population, and the number of oil presses in the District in 1897 was 867, which had decreased to 257 in 1908. Oil is manufactured from til, safflower, linseed, nigerseed, mahuā, ground-nut and castor-oil seed. The oil is locally consumed and the oil-cakes serve as food for cattle. There is one oil mill at Shegaon of which the motive power is steam. The mill was established in 1891-92 by the Mofussil Company, Limited. In 1907-08 it worked for 231 days and the raw material consumed was 23,510 cwts. of linseed, value Rs. 189,500, and 5408 cwts. of til-seed, value Rs. 51,000. The outturn in oil and cake was 7647 cwts. of linseed oil, 2307 cwts. of til and nigerseed oil, 16,007 cwts. of linseed cake, and 3446 cwts. of mixed til and nigerseed oil-cake. The oil is locally sold, but the oil-cake is, save for a certain amount of broken cake, all exported to England.

The mill is a paying concern but its dividends are not accurately known. The average number of operatives working daily in the mill is 19. Sugarcane mills (*charak*) are in use in several villages, principally in the Chikhlī tāluk. The mills are of a very primitive description. The cane is put several times through wooden rollers, and the whole apparatus is sunk in the ground and worked by bullocks. The used cane is put in the furnaces for baking the juice.

Ginning and pressing factories.

257. Prior to the introduction of steam power cotton was invariably separated from its seed by means of a hand gin called *hāth-rechā*. These hand gins numbered 13,839 in 1897, but the growth of ginning factories has since reduced the number considerably, there being only 1605 in 1908. Cultivators still however prefer for sowing purposes the seed that has been separated by the hand gin. The first cotton press was set up at Shegaon in 1868 by the Mofussil Company with a capital of Rs. 10 lakhs, and the same company opened another press at Khāmgaon in 1872. The Cotton Press Company in 1871, and the New French Company in 1873, opened presses at Khāmgaon, and Ralli Brothers did the same at Shegaon in 1873. The number of factories then remained unchanged till the end of 1886. In the next four years the number gradually increased to 12, and by 1900 it had reached 24. A great development took place in the next seven years, no less than 41 factories being erected. The following table shews the factories according to tāluks as they stand at present :—

Tāluk	Number of *Ginning factories.*	Number of *Pressing factories.*
Chikhli	3	..
Mehkar	3	..



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INTERIOR OF A GINNING FACTORY.

Tāluk			*Number of Ginning factories.*	*Number of Pressing factories.*
Malkāpur	..	..	11	6
Khāmgaon	..	..	20	13
Jalgaon	..	..	7	2
	..	..	44	21

Of these 65 factories 60 fall within the scope of the Factory Act. Their collective capital is not known accurately, but it is estimated to be almost a crore of rupees. During the three years 1905-07 each factory worked on an average 80 days in the year, and the average number of operatives employed was 3229, consisting of 1797 males and 1432 females. The wages of unskilled labour vary from 4 annas to 8 annas for a man, and from 2½ annas to 4 annas for a woman. The rate for ginning cotton is Rs. 4-10 per *bojhā* of 10 maunds or 280 lbs. in the lower tāluks and Rs. 3-8 in the upper tāluks. For pressing a bale of cotton of 15 maunds or 420 lbs., the charge is Rs. 4. The ratio of ginned to seed cotton is 33 per cent for superior cotton, and 35 for inferior varieties.

Miscellaneous.

258. Bricks and tiles are made all over the District by ordinary labourers, but Kumbhārs alone make the better tiles. All Kumbhārs use the potter's wheel. Nandurā is famous for its red and black vessels (*chattīs*) which are bought for use at railway stations. There are two kinds of Chambhārs, Marāthā Chambhārs, who make shoes, buckets, *mots*, etc., but do not tan, and Dohor Chambhārs, who are tanners and do other rough work, but do not make boots or shoes. At Mehkar a colony of up-country Chambhārs has been settled for about 20 years, and they

manufacture a special kind of white shoe known as *Selimshāhi*, the price of which varies from R 1 to Rs. 2. The old soap industry was at Lonār, where washing soap was made from the *khār* obtained from the lake, but it is now dying out, being unable to compete with the imported varieties. A business has within the last few years been started at Mehkar by Soman Brothers, who not only manufacture soap but also tooth-powder, menthol, furniture polish, stamping ink, and candles. Lanterns and cash boxes are made at Khāmgaon by Bohrās and other Muhammadans. Bamboo baskets are made by Māngs and Buruds. Baskets and corn-bins (*kanghās*) made of cotton stalk (*palāti*) and jungle bushes (*nirgud* or *samalu*) are put together by all cultivators, but the professional makers are Kaikāris. The best fireworks are made by a family of Rājputs at Malkāpur, who supply the whole District. The same family also supplies blasting powder. Jīngars make dolls for children and festivals, and country saddles. They also prepare the paper work for ornamenting the bullocks at the Polā festival, and the paper crowns worn at marriages by the bride and bridegroom.

Weights and measures

259. The standard by which all weights and measures are regulated is the Government rupee weighing 180 grains Troy. The rupee is taken to represent generally the weight of one tolā. The weight 'seer,' which is in common use all over the District, is made up of 80 tolās. Grain is sold by measure, the standard weights being a seer, a *pailī*, a maund and *khandī*. The contents of the measure seer vary in weight in some tāluks. While generally throughout the District they are equivalent to 80 tolās, in Chikhlī tāluk they are equal to 120 tolās and in Jalgaon tāluk they may be 60, 70, 75, 80 or 100 tolās. The next higher measure *pailī* may contain from 2 to 12 seers of grain. Its contents vary from tāluk to

tāluk and according to the grain measured; for instance in Chikhlī tāluk $5\frac{1}{2}$ seers of juāri or wheat make a *pailī*, but if the grain is rice, 6 seers go to a *pailī*. Even within the same tāluk the capacity of a *pailī* varies much. In Jalgaon it may contain 2, 3, $4\frac{1}{2}$ or 5 seers and in Fatehkheldā and Lonār of Mehkar tāluk it may contain as much as 28 seers. The capacity of a maund varies from 12 to 16 *pailīs*, but the *khandī* is everywhere made up of 20 maunds. The divisions of the measure seer are *chawatke*=5 tolās, *nawatke*=10 tolās, *paoser*=20 tolās and *achchher*=40 tolās. Half the *pailī* is called *adhelī*. In some villages of Malkāpur a measure of 4 seers or 320 tolās is called a *chauthā*. Four *chauthās* make a *dolā* and 12 *dolās* a *māp*. When grain is sold by weight 3 maunds are called one *pallā*.

Cotton weights.

260. The scale of weights employed for weighing the uncleaned cotton differs from that used in weighing the cleaned cotton. The scale for the latter is as follows:—

78 tolās	=	1 seer.
14 seers	=	1 maund.
10 maunds	=	1 *bojhā*.

The most common scale for weighing the uncleaned cotton is as follows:—

80 tolās	=	1 seer.
14 seers	=	1 maund.
20 maunds	=	1 *khandī*.

In certain localities of the District, however, this scale is not closely followed. The seer is equal to 90 tolās in a few villages in the Chikhlī tāluk, and to 78 in a few isolated places in the Malkāpur tāluk. Similarly the weight of a maund is liable to change. In Pimpalgaon Kāle and Madkhed in the Jalgaon tāluk the maund is said to consist of 18 and 22 seers respectively. It is

made up of 16, 20, 22 or 40 seers in some villages in the Chikhlī and Malkāpur tāluks. The local weights used in the majority of villages in the Malkāpur and Mehkar tāluks, for weighing the uncleaned cotton are as given below :—

2 seers of 80 tolās each make one *paserī*.

2 *paserīs* make one *dhadā*.

4 *dhādas* make one maund.

20 maunds make one *khandī*.

Of these the *paserī* varies in about five ways, representing the weight of 1½, 2, 2¼, 3 or 3½ seers in the Mehkar tāluk.

Miscellaneous.

261. Oil, *ghī*, vegetables and groceries are sold by weight as well as measure. The seer measure is common everywhere, but the maund weight is very variable ranging from 10 to 40 seers. Special measures of oil are a *dhadi*=12 seers, a maund=48 seers and a *khandī* of 20 such maunds. The *dhadi* may contain 2½ to 16 seers. Gold and silver are weighed with the seeds of *Abrus precatorius* known as *gunjās*, two of which make a *wāl* (seed of Mysore thorn *Casalpinia separia*). Eight *gunjās* make a *māsha* and 12 *māshas* a tolā. Twenty-four tolās are taken as equivalent to a seer of gold or silver. Cloth is measured by a rod called *gaz* of 18 inches. Two *gazes* make a *wār* or yard. A *girah* is equal to 2¼ inches. Other rough measures used in dealing with cloth are *vat* (span) and *hāth* (cubit). Forest produce is sold by loads, a head-load being equal to 52 lbs., a cart-load 840 lbs., a camel-load 420 lbs. and a bullock, pony or donkey load 105 lbs. Land is measured in acres and *gunthās*, one *gunthā* being equal to 33 feet square. An acre is equal to 40 *gunthās*. The old *bīgha* which is now gone out of use contained 25 *gunthās*. A *sankhli* or chain is 33 feet long and is divided into 16 parts each of which is known



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as an anna. The area of a field is sometimes stated in *tifans*. One *tifan* is ordinarily equal to 4 acres. An ordinary cultivator asked to state the distance of a neighbouring village will say that it is either within the reach of call (*hānk*) or situated at the distance of so many *wāvars* (fields). One field may roughly be taken to mean ¼th of a mile. A *kos* is ordinarily equal to 2 miles.

The illiterate Kunbī in a witness box is always indefinite about time. If asked to state what time he happened to see a particular thing, he will say it was *nihārichā vakhat* (time of breakfast about 9 A.M.), *dopār* (afternoon about 2 P.M.), *jewanrāt* (supper time at about 9 P.M.), *gurāchī vel* (about sunset or 6 P.M.), *saishām* (just after the time of lighting lamps or 7 P.M.), or *kāsara-bhar divas alā* or *hotā* meaning that the sun was at a distance from the horizon (as rising or declining) equal to the length of the guiding string of a bullock, that is about 2 hours. When making a statement about age or any period he will always refer to certain important events in his life or within his memory. The periods commonly referred to are the Mughlai (prior to the cession of Berār in 1853 A.D.), the survey settlement 1861-70, the opening of the railway, 1863-64, *lahān kāl* or *lahāni bāndi*, *i.e.*, the famine of 1896-97, and *mothā kāl* or *mothī bāndi*, *i.e.*, the famine of 1899-1900. When asked which side he was facing, he will state that he was facing the *dongar* (north, having reference to the Sātpurā hills which lie to the north of Berār), or the *Gangā* (south, referring to the river Godāvari which is to the south of Berār). Similarly the east and west are always expressed in terms of *khālte* (down) and *varate* (up) respectively.

Saka calendar.

262. The era commonly observed in this District is that founded by Shālivāhan, a king of the Deccan, and is called

Shālivāhan Saka after the name of that king. It commenced on Monday, the 14th March 78 A.D. Julian style. In accordance with the Saka calendar the year commences on the first day of the lunar fortnight (which is called *shuddha paksha* of the month of Chaitra), corresponding to March or April. The new year's day is called Gudi Pādva. The year is divided into 12 months of 30 days each; but every third year or about 32 months and 26 days from the commencement of the Saka year, an *adhikmās* popularly known as *dhondā* or an intercalary month is inserted when the year consists of 13 months. This triennial addition of one month makes the Saka calendar correspond very nearly with the Gregorian year. The rule for converting the Saka year into the Christian era is to add 78 to the former. The Saka year 1830 which is now current, corresponds therefore with 1908 A.D. The Saka year comprises the following months against each of which the corresponding period of the English months is noted :—

	Months.	*Approximate period.*
1.	Chaitra	.. March—April.
2.	Vaishākh	.. April—May.
3.	Jyeshth	.. May—June.
4.	Ashādh	.. June—July.
5.	Shrāwan	.. July—August.
6.	Bhādrapad	.. August—September.
7.	Ashvin	.. September—October.
8.	Kārtik	.. October—November.
9.	Mārgshir	.. November—December.
10.	Paush	.. December—January.
11.	Māgh	.. January—February.
12.	Phālgun	.. February—March.

The various dates fixed for repayment of loans appear to be as follows :—

1.	Gudī Pādva	.. The 1st day of Chaitra.
2.	Akhāji	.. The 3rd day of Vaishākh.
3.	Nāgpanchami	.. The 5th day of Shrāwan.
4.	Nāg Dipāwali	.. The 5th day of Mārgshir.
5.	Dandī Paurnimā	.. The 15th day of Māgh.
6.	Shimgā	.. The 15th day of Phālgun.
7.	Waidā	.. The 15th day of February or April—the dates on which the revenue assessment is due.

Vikrama Samvat.

263. Another era by which native accounts are guided is that known as Vikrama Samvat. It is popularly believed to have been founded by Vikramāditya, king of Ujjain. The era commenced on Thursday, the 18th September 57 B.C. For account purposes the year commences on the first day of the month of Kārtik, about October—November, and is called Vyāpāri Samvat; but for other purposes it covers the same period as the Saka year with this difference that the Vikrama months begin a fortnight earlier. The names of the Vikrama months are practically the same as those of the Saka months but the latter retain the correct Sanskrit forms, whereas the Vikrama names are Hindī corruptions. But the Saka month Ashvin is called Kunwār in the Vikrama calendar and the month Māragashir is called Aghan. The Vikrama year is generally used by Mārwāris who are immigrants from Rājputāna where the Vikrama calendar is universally prevalent. A Vikrama year may be converted into the Christian era by deducting 57 from the Vikrama year.

Faslī year.

264. From the examination of certain documents, usually filed in civil courts, such as bonds, leases, mortgages, convey-

ances, etc., it appears that the Faslī year is often mentioned simultaneously with the Saka year. The former was introduced in Northern India by the Emperor Shāh Jahān of Delhi in 1636 A.D., and came in use in the Deccan which then included the present Division of Berār along with the settlement system introduced by Todarmal the financial minister of Akbar. The Faslī year commences with the occurrence of the constellation *Mrig* in the month of Jyeshth, or about the 5th of June. The rule for converting the Faslī year into the Christian is to add 590 to the former. The Faslī year 1318 thus corresponds with the year 1908 A.D.

The English calendar has become so popular that it predominates both in private and public documents. Amongst the documents filed in civil courts there are very few which are not dated according to the Gregorian calendar.

Markets.

265. Altogether 97 weekly markets are held in the District, giving one for 38 square miles of area and for 14 villages on an average. The principal market of the District is that of Khāmgaon, where the value of the weekly trade is estimated to be Rs. 50,000. Of this amount cotton is responsible for Rs. 46,000, and other articles dealt in are oil, raw sugar, and wheat which are imported from Jālna, Mehkar, and other places adjoining the borders of Hyderābād. Next in importance is the market of Nandurā, which is the biggest cattle market in the District, and where cattle of an estimated value of Rs. 1200 change hands every week. This market has grown in importance lately owing to the reputation of the carts (known as *damnī* small cart, and *dāman* large cart) imported here from Khāndesh and sold for prices varying from Rs. 35 to Rs. 70 a cart. The value of all articles sold is estimated to be Rs. 11,200 per week. Asalgaon in the Jalgaon

tāluk stands third in the District, with weekly sales of Rs. 4400, of which Rs. 1000 represents the value of the cattle sold. Other villages with cattle markets, where the average weekly sales vary from Rs. 250 to Rs. 500, are Jānephal, Malkāpur, Pāngra and Hirdao in the Mehkar tāluk. Shegaon is the second cotton mart in the District, with weekly sales of the value of Rs. 900. Motlā, which lies half-way between Buldāna and Malkāpur, is the chief market for the supply of all kinds of grain, especially wheat imported from the country above the Ghāt. Here also is brought for sale the teakwood from the Ajantā hills, the value of the weekly trade being estimated at Rs. 3500. Chikhlī and Malkāpur possess grain markets of some importance. The other markets in the District are of purely local importance, being small gatherings in convenient centres for the supply of the modest needs of the agricultural population.

Bazar cess.

266. The bazar cess existed in Berār before the cession under the name of bazar *baithak*, and its payment is said to have secured for the payer a stall in the regular line of the bazar for the whole time the bazar lasted. It was reintroduced in 1866 on the understanding that all the proceeds were applied to the improvement of the places where the bazar was held in the first place, and subordinately to the improvement of the roads leading to those bazars from the surrounding villages. The maximum and minimum rates for stalls were fixed at 3 annas and 3 pies respectively. In 1879 fresh rules for the levy of the cess were framed, and the rates for stalls were fixed at from 3 pies to 2 annas a week; animals brought for sale were also charged at rates which varied from 3 annas for a horse to 3 pies for a goat. The cess is at present levied at 45 markets in the District. The right to realize it is annually sold by auction, and the amount realized

in 1908-1909 was Rs. 27,416. The money thus collected is placed at the disposal of the District Board, which devotes it to the improvement of the bazars.

Fairs.

267. 'Fairs,' wrote Sir Alfred Lyall in 1870, 'are 'already losing their importance and 'commercial utility, by the rapid 'opening out of communications.' The process of decay has continued and the necessity of fairs from a commercial point of view can hardly be justified. The religious sanctity still however remains unimpaired. Altogether 12 annual fairs are held in the District, at Chikhlī and Deulgaon Rāja in the Chīkhlī tāluk; Sonāti, Fatehkheldā, Mehkar and Gomedhar in the Mehkar tāluk; Pimpalgaon Devī in the Malkāpur tāluk; Dhānora, Sonāla, Itkhed, and Kauthal in the Jalgaon tāluk; and Kīnhi in the Khāmgaon tāluk. By far the most important of these fairs is that of Deulgaon Rāja. It is held in the month of September or October of each year in honour of the deity Bālāji, and is much frequented by pilgrims and traders from very distant parts. The paved ground in front of Bālāji's temple about 360 by 30 feet is for the occasion overshadowed with a sort of canopy supported by large wooden posts. This ceremony takes place in the afternoon of the ninth day of the first fortnight of Ashvin, before an assembly of about 10,000 people. Help is given by tailors, carpenters and blacksmiths from among the visitors, who in return get from the Sansthān *prasād* (anything given by an idol, *guru*, or saint as a blessing or mark of favour) consisting of plantains and pieces of red cloth. The next ceremony takes place on Dasahra (tenth day of the first fortnight of Ashvin) when the idol of Bālājī is seated in a palanquin and at midnight carried in procession round the town to the accompaniment of music. The town is illuminated and fireworks are let off at intervals. The scene is most picturesque, especially

when the procession is passing through the bed of the river. The procession is attended sometimes by a crowd of over 20,000 people, offering prayers and repeating verses in praise of the god. As the procession passes, females worship the deity and offer *kāngi* (anything given in the shape of money). The final ceremony is called the *lalit* (closing of the festival). It takes place early on the morning of the fourth day of the second fortnight of Ashvin before an assembly numbering sometimes 10,000 people. The *mandap* (canopy) is taken down and curds and fried rice are distributed amongst the multitude. Cooked food is freely given to the Brāhmans of the town for a week and dry food to all pilgrims irrespective of caste or creed. Clothes and cash are also largely distributed in charity. The value of the *kāngi* offered to Bālāji has been known to exceed one lakh of rupees. In 1908 it was Rs. 39,000. The expenditure was Rs. 27,000 chiefly under *sadāvarl* (meals to outsiders), *prasād* (presents), *dengi* or gifts and establishment charges. The balance was paid in part satisfaction of the debts which amounted to Rs. 3,00,000 in 1904, but which have now been brought down to Rs. 60,000. The fair lasts for about three weeks. The average attendance used to vary from 75,000 to 150,000 persons but of late years it has declined in importance. In 1908 the attendance was 50,000, consisting mostly of Komtis, Mārwāris and of visitors from Hyderābād villages. The disastrous flood at Hyderābād and the bad crops of the previous season were partly responsible for the decrease. The principal articles sold are piecegoods, European and Indian, copper and brass utensils and horses. The value of the goods brought to sale during the decade ending 1888-89 is said to have varied from Rs. 2,19,766 to Rs. 4,16,315. In 1908 the value of goods brought to sale was estimated at Rs. 2,22,897, and that of goods sold at

Rs. 61,320. The smallness of the latter sum is partly due to the fact that the year was one in which marriages among the Hindus were prohibited. Next in importance is the fair held at Sonāti in the Mehkar tāluk about the second week of January in honour of the deity Khandobā. The fair lasts about a month, and the average attendance is said to be 10,000 persons. The principal articles sold are brass and copper pots, and the value of the sales is put at Rs. 80,000. A fair is held in January at Pimpalgaon Devī in the Malkāpur tāluk in honour of Shri Ambā Devī, and lasts about a week; carts of all descriptions are brought in from Khāndesh and form the principal article of commerce; the value of the annual sales is put at Rs. 7000. The Fatehkheldā fair in the Mehkar tāluk is held in January in honour of the deity Mahādeo, and lasts about fifteen days. The average attendance is 3000 persons and the value of the goods sold Rs. 3500. In the Khāmgaon tāluk the fair at Kīnhi is generally held in April, lasts for four or five days, and is attended by about 12,000 persons, the value of the goods sold being about Rs. 10,000. The fair at Dhānora in the Jalgaon tāluk extends over 15 days in February, and is attended by about 6000 persons, the value of the trade being estimated at Rs. 50,000. The fairs at Sonāla and Itkhed in the Jalgaon tāluk are held in November and April respectively, the attendance is 6000 and 3000 persons, and the value of the goods sold is estimated at Rs. 15,000 and Rs. 3400 respectively. The other fairs at Chikhlī, Mehkar, Gomedhar and Kauthal are of little importance, the average attendance varying from 500 to 10,000. A cess at similar rates to the bazar cess is levied on goods brought to sale at the two fairs of Sonāti and Pimpalgaon Devī. The Sansthān of Shrī Bālāji at Deulgaon Rāja pays a fixed sum of Rs. 900 as bazar cess every year and the traders attending the fair are not

separately taxed. The bazar cess collected at the fairs of Sonāti and Pimpalgaon Devī varies from Rs. 75 to Rs. 125 each year, and is credited to the funds of the District Board. The latter body spends on fairs about Rs. 300 a year.

TRADE.

Cotton trade in former years.

268. The great staple produce which Berār exports, by which cultivation flourishes, traders grow rich, and the taxes are paid, is cotton. In the season of 1825-26 Messrs. Vikaji and Pestanji, merchants of Bombay and Hyderābād, made what they declare to be the first exportation of cotton from Berār straight to Bombay. It consisted of 500 bullock-loads, being 120,000 lbs. weight, valued at Rs. 25,000. Twenty years later, General Balfour, C.B., writing about 1847, thus describes the then existing communications :—

'Formerly the greater part of the cotton of Berār 'was taken 500 miles on bullocks to Mirzāpur, on the 'Ganges, and thence conveyed on boats 450 miles to 'Calcutta. Now the greater part goes to Bombay, still 'wholly on pack-oxen, the distance varying from 126 to '450 miles, according as the cotton is purchased at 'one mart or another. The hire of a bullock for the 'journey ranges from about Rs. 5 to Rs. 16, the chief 'cause of variation being the time of year. A load is 'about 250 lbs. But this is not by any means the whole 'cost of conveyance—the indirect expenses are much 'greater; the cotton is eaten by the bullocks, stolen 'by the drivers, torn off by the jungle through which 'the road passes, and damaged by the dust and the 'weather, as well as by having to be loaded and unloaded 'every day, often in wet and mud.'

In its early days the character of Indian cotton in

the Liverpool market stood very low and the name 'Surats,' the description under which the cotton of the province was included, was a byeword and a general term of contempt. A Lancashire brewer is said to have brought an action for libel against a Liverpool man for calling his beer 'Surats.' Writing in 1870 Sir A. Lyall gives an interesting sketch of the development of the cotton trade down to that time. 'The bad name borne 'by Indian cotton deserves apparently to be debited to 'the manner in which the trade was until recently con-'ducted, and to two great obstacles which for years 'successfully barred the road to any change or improve-'ment in the up-country business. The first and greatest 'of these obstacles was the position of the cultivator, 'on whom we are dependent for supplies. The other 'was caused by the inaccessibility of the inland tracts 'in which the cotton markets are situated.

'Even until within the last few years the cultivator 'of this part of India was a somewhat miserable and de-'pressed creature. He was deeply in debt, and the only 'means he had of procuring an advance to pay his land-'rent—falling due when the autumn crop was quite 'young, and he had no produce to meet the demand—'was by giving a *lawani*, that is, making a contract with 'the village banker to supply a quantity of cotton by a 'fixed date. Under these circumstances the cotton, 'whether good, bad or indifferent, would bring him in no 'more than the price already fixed in the bargain to which 'necessity had compelled him to agree; and at the end of 'the year, when the crop was ripe, and when in order to 'secure really good cotton it was indispensable that the 'fields should be picked without delay, it was to the 'interest of the ryot first to secure his grain crop, on 'which he and his family were dependent for their food. 'In the meantime the cotton would suffer, the ripe wool



Bemrose, Collo., Derby.

A SCENE AT DHANORA FAIR, JALGAON TALUK.

'falling to the ground, and the whole crop standing exposed to the heavy dew of the cold weather. This 'system threw both the cultivator and the cotton crop 'of a District into the power of a certain number of 'moneylenders, who had every object in keeping the 'trade in their own hands. The other great obstacle to 'improvement was the inaccessibility of our principal 'cotton markets. Both these obstacles were almost 'simultaneously removed. The position of the cultivator underwent a great and decided change. His tenure 'of land and his rent were fixed and assessed; the instalments of the land-tax were deferred until harvest-time, 'when they could be paid by the rate of produce. 'Above all, the American war, by raising the price 'of cotton, and pouring into the ryot's hands what 'appeared to him untold wealth, enabled all who were 'not utterly reckless and extravagant to free themselves 'from the meshes of the moneylenders. The price of 'cotton rose from Rs. 23 per *bojhā* to Rs. 175, and 'although there may have been disappointing fluctuations it still stands at what, even making allowance for 'the increased expense of cultivation, is a very remunerative rate. The difficulty caused by the inaccessibility 'of the markets was removed by the penetration of the 'railway into Berār. In May 1863 the line to Malkāpur 'was opened and in October 1864 that to Shegaon. A 'number of merchants were thus enabled to come in person to the Districts to purchase cotton, and they now 'meet the ryot face to face in a well-organized market, 'where business is transacted without the intervention of 'any middleman, whence has resulted the great benefit 'that the ryot has now a strong and direct interest in the 'quality of the cotton which he brings in. He knows the 'European merchant pays according to quality, so if he 'picks his crop early and keeps it free from dust he will

'realize all the more for it. In 1865-66 the Great Indian 'Peninsula Railway line was for the time an obstruction 'to commerce. The Company's rolling-stock was quite 'inadequate, but the enormous advantages of carriage by 'rail over carriage by ruts, if the cotton could once get on 'board the goods waggons, attracted all cotton to the new 'channel. The whole of the crop was sent forward in 'loosely packed *dokrās*, or rough sacks; their bulk was 'so enormous that the railway company were utterly un-'able to carry it off as it was consigned to them, and 'thousands of bags accumulated at each of the stations, 'where at one time the silt-up, or block, amounted to '115,000 *dokrās*. The consequence was natural, but de-'plorable—the cotton was worthless in the station-yard 'and priceless in Bombay; delay and dirt diminished its 'value daily; the station master was master also of the 'situation, for the few available empty waggons were at 'his disposal; and the exigencies of this crisis utterly 'demoralized all parties. So recently as in 1867 the 'Bombay merchants told Mr. Rivett-Carnac that 'it 'would be about as safe to make a contract for future 'delivery with King Theodore' (who was then prom-'inently before the public) 'as to buy cotton up-'country, which might be detained for months at the 'railway station.'[1] However, the Government at last 'interposed seriously; much pressure was brought to 'bear on the chief railway authorities; the District 'officers worked strenuously; the cotton-yards were regu-'lated; the despatches were arranged by a mechanism[2] 'which barred partiality, and the choked-up channel of 'goods traffic was at last cleared. Nevertheless the stream 'of cotton export by railway did not acquire its present

1 Cotton Commissioner's Report for 1867.

2 Invented by Mr. J. G. Cordery, B.C.S., then Deputy Commissioner of Akolā.

'full, even, and rapid flow until all the barriers and 'obstacles raised or left standing by official imperfection 'were finally levelled by the sustained assaults and exer- 'tions of a special Cotton Commissioner. But it was the 'introduction of pressing that promoted as much as, or 'more than, any other reform the safe and expeditious 'consignment of our inland cotton to the seaport. In '1866 there was not a single cotton-press at work in 'Berār. By 1870, 19 full presses, and 74 half presses 'had been set up. The construction in 1870 of the 'branch line from Khāmgaon to Jālamb on the Great 'Indian Peninsula Railway gave a still further stimulus 'to the cotton trade of Buldāna, and the cotton trade 'of 1870 has scarcely any features in common with the 'system of export business as it was managed even in '1864.'

Recent development of trade. Exports.

269. The commerce of the District has hitherto been largely carried along the main roads to stations on the Nāgpur branch of the Great Indian Peninsula Railway, but the southern portion of the District is now very accessible from Jālna on the Hyderābād and Godāvari Valley Railway. As yet however very little produce, if any, goes from Berār to the latter railway. On the other hand a great deal of produce comes from the Jālna side to Khāmgaon, the obstacle to the development of traffic being the export dues in the Hyderābād State. There are eight railway stations in Buldāna, of which Malkāpur, Nandurā, Jālamb, Khāmgaon and Shegaon are important, and the statistics for these stations may be taken to represent the volume of the export trade of the District by rail. Statistics have been compiled for the six years from 1902 to 1907. Cotton holds the pride of place as the principal article of export. The total value of the exports in 1907 was 2 crores 5 lakhs, to which cotton

EXPORTS.

Figures Represent Thousands.

Serial No.	Articles.	1902.		1903.		1904.		1905.		1906.		1907.	
		Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
		Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
1	Cotton raw	929	1,44,06	10,66	1,85,56	879	1,91,28	1,194	2,07,50	924	1,74,95	943	17246
2	Cotton manufactures ..	4	1,94	4	2,14	5	220	4	197	4	2,01	3	180
3	Oilcake	21	57	16	32	19	34	21	42	18	39	28	70
4	Juāri	219	4,93	19	32	14	26	247	4,63	326	7,43	199	516
5	Hides and skins raw ..	4	58	6	1,18	6	1,43	8	2,18	14	3,99	16	453
6	Linseed	34	2,00	59	2,56	60	2,06	95	3,90	19	92	24	129
7	Til-seed	14	81	12	45	10	34	15	76	9	53	5	35
8	Cotton-seed	257	7,71	533	6,66	593	7,42	851	10,64	529	6,61	401	501
9	Chillies	1	9	2	14	5	37	7	77	6	71	2	21
10	Bones	2	8	4	13	3	9	3	9	4	13	5	22
11	All other articles.. ..	630	20,86	172	11,75	118	10,44	229	14,76	217	13,19	195	1315
	Total ..	2,115	1,83,63	18,93	2,11,21	1,712	2,16,23	2,674	2,47,62	20,72	2,10,86	1,821	2,04,88

contributed 1 crore 72 lakhs or 84 per cent. Important cotton markets are established at Malkāpur, Jalgaon, Shegaon and Khāmgaon. Cotton begins to appear in the market in November. Long strings of carts pour into the town, and are marshalled in lines by the cotton market *darogā*. A duty of one anna per cartload is levied from the owner. Soon after daybreak the market is alive with traders, clerks, brokers and others, and business begins. During the night telegrams ordering the purchase of certain quantities and quoting the last advice from Bombay may have been received. Purchasers after examining samples of the cotton, make their offers, and the price at which the first transaction is made is generally the rate of the day. Later in the day the seller takes his cotton to the weighing yards, and when the cotton has been weighed, receives a memorandum showing the gross weight of the cotton, the rate per *bojhā* at which the cotton has been purchased and the amount payable; this cheque when presented at the shop of the purchaser is paid by the cashier. Cotton seed occupies the next position in the list. The value of its export in 1907 was over 5½ lakhs or 2·6 per cent. of the whole, and for the six years the average value was 7½ lakhs. The export of juāri was valued at 5 lakhs in 1907 but it had in 1906 reached the high figure of nearly 7½ lakhs. Its value in the previous year was only 4½ lakhs; and in 1903 and 1904 it was not much more than a quarter of a lakh, though in 1902 it was nearly 5 lakhs. The value naturally varies with the outturn of the crop each year. There has been a large development in the export trade in raw hides and skins in recent years, their value having risen from Rs. 58,000 in 1902 to 4½ lakhs of rupees in 1907. The price obtained for this article has risen considerably, much more so than the quantity exported. Cotton manufactures remain steady, their value averaging

about 2 lakhs. Exports of linseed were valued at 2 lakhs in 1902 and nearly 4 lakhs in 1905, but fell to under a lakh in 1906 and to 1·29 lakhs in 1907.

Imports.

270. The principal imports are European and Indian cloth and piecegoods, sugar, metals, provisions, rice, grain and pulse, wheat, kerosine oil, wood, gunny bags, salt and tobacco. The value of the cotton goods imported has varied in the five years from 20 to 27 lakhs and constitutes 20 per cent. of the total value of all the imports. About one-seventh of the value of the raw cotton exported is thus returned to the District in the shape of manufactured goods. The imports of sugar increased from 147,000 maunds valued at Rs. 9½ lakhs in 1902 to 209,000 maunds at 16½ lakhs in 1907. Nearly two-thirds of the imports consists of *gur* or unrefined sugar. The consumption per head of population in 1906 was 23 lbs. The imports of salt increased from 87,000 maunds, value Rs. 3·26 lakhs in 1902 to 106,000 maunds value Rs. 2½ lakhs in 1907, the consumption per head of population in the latter year being about 14 lbs. The average quantity of wheat imported each year during the six years ending 1907 was 167,000 maunds of the average value of Rs. 5 lakhs. The other important grains imported are rice, gram and pulse. The average quantity of these articles imported during the same period was rice, 108,000 maunds valued at Rs. 4 lakhs, and gram and pulse 143,000 maunds valued at Rs. 3·86 lakhs. Juāri is the only food grain exported in any quantity, and if we deduct the value of the food grain exported from that of those imported, we find an average annual debit against the District of Rs. 9 lakhs. The imports of coal and coke have increased from 39,000 maunds valued at Rs. 10,000 in 1902 to 155,000 maunds valued at Rs. 39,000 in 1907. The increase is due to the extension of cotton ginning and

IMPORTS.

Figures Represent Thousands.

Serial No.	Articles.	1902.		1903.		1904.		1905.		1906.		1907.	
		Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
		Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
1	Coal and coke ..	39	10	97	24	95	24	213	53	221	55	155	39
2	Cotton manufactures ..	34	21,24	40	25,26	40	24,68	44	27,20	42	25,82	31	19,68
3	Grain and pulse ..	176	4,13	134	2,97	130	2,93	125	3,12	126	4,25	176	6,06
4	Wheat ..	298	8,48	234	6,16	142	4,01	22	66	107	3,69	196	7,37
5	Rice ..	94	3,19	107	3,61	127	4,60	114	4,22	105	4 46	101	4,63
6	Gunny bags ..	29	2,38	27	2,35	21	2,01	34	3,56	25	2,95	20	2,40
7	Metals ..	47	4,75	80	8,65	65	8,51	74	8,24	71	9,12	62	7,13
8	Kerosine oil ..	54	2,46	57	2,65	59	2,72	58	2,63	69	3,18	70	3,40
9	Provisions ..	35	3,87	42	4,82	63	7,74	46	5,77	43	5,77	40	5,18
10	Salt ..	87	3,26	104	3,49	114	3,70	95	2,67	95	2,50	106	2,53
11	Sugar ..	147	9,58	175	1,191	183	15,23	202	17,83	207	16,10	209	16,51
12	Tobacco ..	1	39	2	69	2	75	6	1,31	5	1,18	4	1,33
13	Wood ..	118	2,43	127	2,60	138	2,81	144	2,97	155	3,18	113	2,30
14	All other articles ..	208	28,94	243	32,87	220	31,42	216	43,38	298	54,92	259	49,55
	Total ..	1,367	95,20	1,469	1,08,27	1,399	1,11,35	1,393	1 24.09	1,569	1,37,67	1,542	1,28,46

pressing factories in the District in late years. Wood is generally imported from the Central Provinces and Bombay. There has been a gradual increase in the quantity imported from 118,000 maunds valued at Rs. 2.43 lakhs in 1902 to 155,000 maunds valued at Rs. 3.18 lakhs in 1906. In 1907 similar figures are 113,000 maunds of the value of Rs. 3.66 lakhs. The consumption of kerosine oil is increasing, and the value of the import in 1907 was Rs. 3.40 lakhs. Metals, both manufactured and unwrought, were imported in 1907 to the value of over Rs. 7 lakhs. Liquor and tobacco are the principal articles of luxury imported ; the average annual imports of the former for the six years 1902-07 being valued at Rs. 21.18 lakhs and of the latter Rs. 94,000. If the consumption of these articles is confined to the male population, the annual expenditure per head is Rs. 7-2-10. The value of provisions imported in 1907 was Rs. 5.18 lakhs, and of gunny bags nearly Rs. $2\frac{1}{2}$ lakhs. The average value of the fruits and vegetables imported is Rs. 33,000.

Excess of exports over imports.

271. The average exports for the six years work out to 2,047,000 maunds valued at Rs. 212.35 lakhs. The average imports for the six years were 1,457,000 maunds valued at Rs. 117.58 lakhs. The exports were Rs. 34.10 and the imports Rs. 19 per head of population. The excess of exports over imports rose from 88.43 lakhs in 1902 to 123.53 lakhs in 1905. The total revenue of the District is roughly Rs. 20 lakhs. The excess of exports was therefore nearly five times the total revenue of the District.

Railway stations.

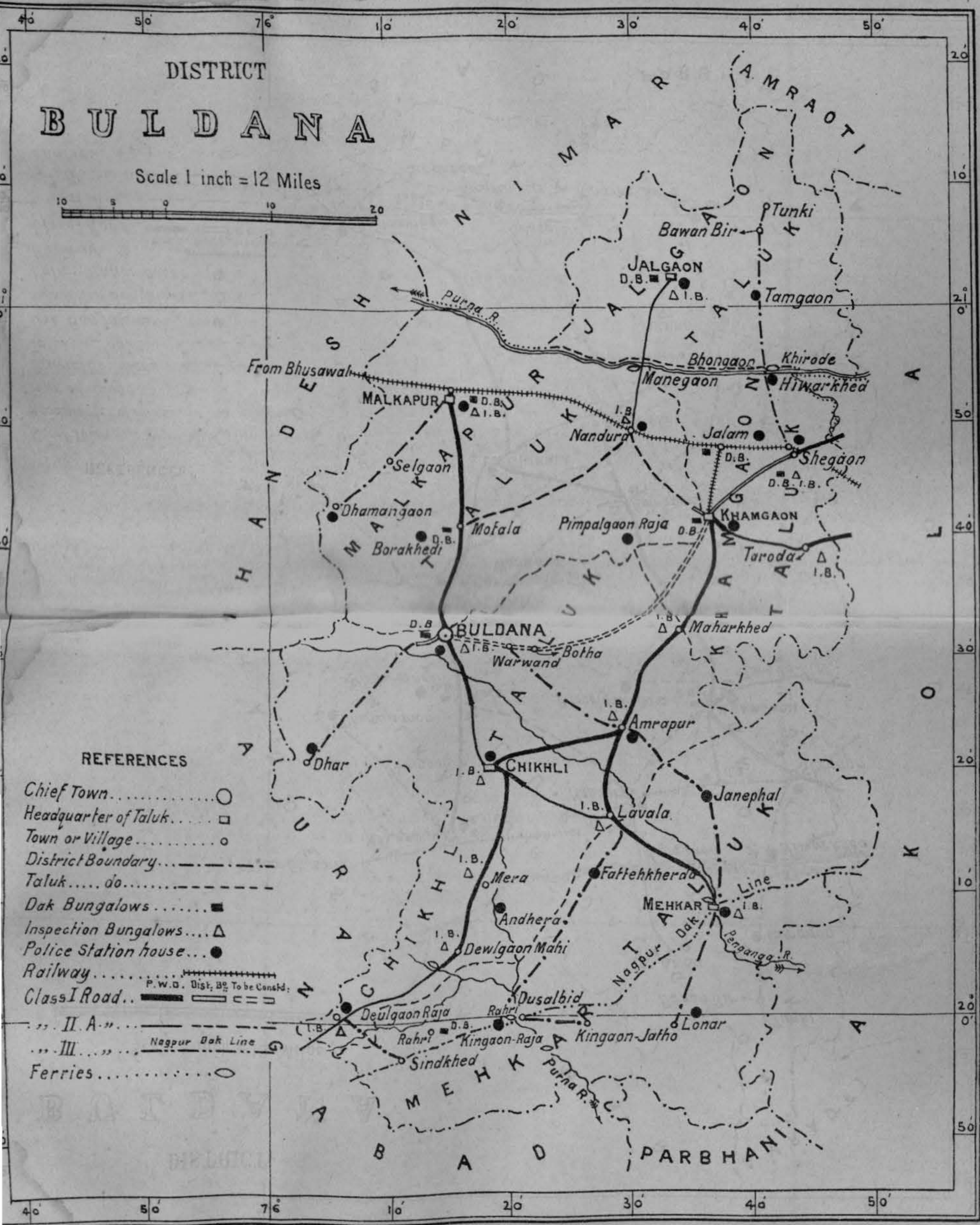
272. The Nāgpur branch of the Great Indian Peninsula Railway runs a distance of about 47 miles through the District from west to east, and is connected with Khāmgaon by

a branch from Jālamb 8 miles in length. The railway stations in the District are Khāmkhed, Malkāpur, Biswā, Nandurā, Jālamb, Khāmgaon, Shegaon and Nāgjhari. Of these the leading stations for exports and imports are Khāmgaon, Shegaon and Malkāpur. The first two stations despatch to Bombay mainly cotton and grain produced in the Khāmgaon and Mehkar tāluks and the greater portion of that produced in the Chikhlī tāluk; Malkāpur sends away grain, linseed, cotton, *gur* and other articles which it receives from the Malkāpur tāluk and from the north-west portion of the Chikhlī tāluk. Nandurā is the principal outlet of the Jalgaon tāluk although it also exports certain produce from the Malkāpur tāluk. The average quantity of the articles exported from Malkāpur during the six years 1902-1907 was 503,000 maunds or 25 per cent. of the average exports of the District, and this proportion has been nearly maintained throughout except in 1904 when the exports fell off by 16 per cent. The imports of this station amounted to an average of 423,000 maunds during the same period, or 29 per cent. of the total import trade. The three stations of Malkāpur, Shegaon and Khāmgaon do not differ much in the extent of their import trade, but Khāmgaon is easily ahead in its export trade which amounts annually on an average to 765,000 maunds or 37 per cent. of the total export trade of the District. This average contrasts ridiculously with the average exports of 1879-84. The proportion in which the latter stands with the former is 7.5 to 1. A similar fall is also marked in the import trade—the imports of 1879-84 being as high as five times the average imports of 1902-07. The results cannot be considered unsatisfactory in the face of the present improved communications. Formerly Khāmgaon was the chief centre either for export or import trade; but circumstances have since changed, and the District produce

finds its way to the nearest railway station available, and thus the trade which was centred in one place has been divided. The average annual exports of Shegaon are less than Khāmgaon by 6 per cent. The average annual imports of Nandurā are nearly double the average annual exports, and this fact may be attributed to the large weekly market held at that place. Jālamb has no trade of its own, but only passes goods in transit intended for or received from Khāmgaon.

Classes engaged in trade.

273. Amongst the foreign firms that conduct the trade in cotton, oilseeds and grains may be mentioned Messrs. Ralli Brothers and Volkart Brothers who have agencies at several important stations in the District such as Khāmgaon, Shegaon, Nandurā, Jalgaon, Malkāpur, Buldāna and Chikhlī. The Mofussil Co. have agencies only at Shegaon and Khāmgaon. Bruel & Co. and Gadam & Co. carry on trade at Khāmgaon. Besides the European firms, a large number of native merchants trade in grain and cotton in the District, among the principal of which are the firms of Mūlji Jethā and Dhanji Kānji, of Bombay. In the busy season, particularly in remote stations, some of the European and native firms borrow money from the local banker at a fixed rate of commission varying from annas 6 to rupee one per cent. At the close of each day's transaction a cheque in favour of the local banker is made out for the total sum advanced. Prompt payment is thus secured to the seller and the trouble and expense of getting cash remittances from Bombay is saved the purchaser. Baniās and Mārwāris generally deal in grain and cloth. Cutchīs import grain, sugar, salt, dried fruit, groceries and spices. The entry of Cutchīs into the grain-dealing business has introduced a healthy competition with Mārwāris, who before had too much of a monopoly. Bohrās deal in



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stationery, hardware, glassware, and chinaware. Kasais carry on trade in hides and horns.

COMMUNICATIONS.

Railways and railway feeder roads.

274. Prior to the cession in 1853 the District was almost totally devoid of all means of communication except the rough country tracks. There was no railway, and the only road to which any attention was paid was the old military road known as the Nāgpur dâk line which, running between Jālna and Nāgpur, passes through almost the whole length of the Mehkar tāluk. The upper tāluks were cut off from direct communication with the plains by impassable *ghāts*, and the only outlet for the produce of the greater portion of this tract was the above-mentioned road to Nāgpur. The first important change was made by the opening of the Nāgpur branch of the Great Indian Peninsula Railway in 1863 and 1864, which runs from west to east through the three plain tāluks for 47 miles with a double line up to Shegaon, and has stations at Khāmkhed, Malkāpur, Biswā bridge, Nandurā, Jālamb, Shegaon and Nāgjhari. In addition a branch line from Jālamb to Khāmgaon 8 miles in length was opened in 1870. In connection with the construction of the Khāmgaon branch the remarks of the Settlement Officer in 1865 are interesting. 'Most of the 'cotton is still carried across the line of rail south to 'Khāmgaon, the great cotton emporium of West Berār, 'which contains the dwellings of the principal native mer'chants of the country. These wealthy natives, rather 'than inconvenience themselves by shifting their quarters, 'have made a proposal to bring a branch rail down to 'Khāmgaon, which scheme has I believe been sanctioned 'by Government. On informing one of these millionaires 'last year that Shegaon, now that the railway was to be

'opened, would be much more convenient than Khām-'gaon for their business, he quietly remarked that he 'thought it would be a simpler matter to bring the rail-'way down to him than for him to move to the railway.' The total length of railway lines within the District is 55 miles. Malkāpur is 308 miles from Bombay and 213 from Nāgpur. The majority of the villages of the three plain tāluks were thus brought within easy reach of a railway station, and only in the case of a few villages in the north-east corner of the Jalgaon tāluk and some in the south-west of Malkāpur did the distance extend to so much as 20 miles.

The next step was to provide the railway with a system of feeder roads running north and south of it, but it was some time before much was done in this direction. The original settlement reports are full of complaints as to the primitive nature of the roads, and in 1870 when the old Berār Gazetteer was written, the only metalled road in the District was one 12 miles long from Khāmgaon to Nandurā railway station. There were five other roads, partly running in the District, marked out and levelled, but neither bridged nor metalled. These were Shegaon to Khāmgaon (11 miles), Shegaon to Bālāpur (12 miles), Khāmgaon to Bālāpur (18 miles), Shegaon to Bāwanbīr (18 miles), and Nandurā to Jalgaon (18 miles). In 1870 Sir A. Lyall wrote of the Berār roads as follows :—

'The want of easy and perennial communication 'does much to counterbalance the other physical ad-'vantages of Berār. In the last few years the English 'have made two or three metalled lines, but the rest 'of the province is traversed only by cart-tracks. In 'the valley of Berār these run mostly over the black soil, 'and most of them may be said to exist only for eight 'months in the year. During those five months they 'are very passable by country carts; where the track

'runs wide and level it could not easily be improved but 'it is apt to be cut across by abrupt watercourses, and 'narrowed into a hollow ditch by the encroachments of 'the fieldowners on each side. In the rains very many 'tracks disappear altogether—the peasants plough them 'clean up; but *en revanche* the first cart that reopens 'communication after the wet season may select its 'own line across the field. During the four rainy months 'all travel or traffic by wheels is stopped—the fertile 'soil has turned into a black bog.

'Above the Ghāts the ground is harder, but often 'covered with loose round stones; and it is hard to decide 'whether sticking in the mud or stumbling over the 'stones is the more disheartening to adventurers in 'Berār between June and October.

'The remedy for this state of things is not easy. 'Metalling is terribly expensive; the material (broken 'basalt) is bad and does not bind; constant repairs are 'essential, for a neglected metalled road is far worse 'in the open season than one quite unmetalled, 'and after all your costly macadamized road is only 'worth its price from June to October. But this is 'the dull season, when there is no crop to cart to 'market, and when all the people are ploughing and 'sowing.

'Then as to unmetalled roads. It might be thought 'obviously advantageous to demarcate at least the main 'routes and to garnish with sign-posts and mile-stones. 'But if we marked out one strip of black soil as the road 'the public must stick to their bargain, and could not 'change when the road had got cut to wrinkles; whereas 'now the custom of the country allows great latitude to 'travellers in the matter of short cuts and detours. 'Therefore we want either first class roads or none, 'and, as Mr. Rivett-Carnac observes, the first class

'metalled road is little less costly than a railway. Possibly 'it may be true that here, as in Russia, iron is destined 'to do the work of stone for the great permanent roads.'

Development of roads.

275. Since this was written much progress has been made and in spite of their cost it has been found possible to equip the District with a good system of roads connecting tāluks and all important centres of trade. Both the first and second class roads are provided with bridges or causeways throughout except at the crossings of the Pūrna and the Kātā Pūrna. To bridge these two rivers would be too costly an undertaking and not warranted by the traffic. First class roads are all metalled with hard indurated basalt, which is obtained from the local trap. Sir Alfred Lyall's description of this basalt does not agree with the opinions held to-day. Though difficult to consolidate at the outset, it is very good for hard traffic and does not wear into ruts so easily as other material. It has five or six years' life, while quartz lasts only for three years. Second class roads are all *muramed*; *muram* is disintegrated trap, and a better quality is found in Berār than elsewhere. The old roads are as a rule 12 feet wide, but the recent tendency has been to construct them only 9 feet in width, this being the standard width for the Central Provinces. The broader roads are more suitable for Berār where the traffic is heavy.

The main roads of the District under the Public Works Department are as follows :—

I. Malkāpur—Mehkar Road. From Malkāpur to Motlā (mile 15) this road passes through a rich plain of black cotton soil, from Motlā to Rājura (mile 22) the country is undulating and the road has several tedious and steep nullah approaches; from mile 23 begins the Buldāna *ghāt*. The alignment of the *ghāt*

has been taken along spurs overlooking beautiful valleys and has been carefully made, the ruling gradient being 1 in 25. The *ghāt* ends at mile 26, where the plateau of Buldāna is reached, the total rise from Malkāpur to Buldāna being 1200 feet. From Buldāna the road runs in easy gradients, the country gradually falling in three terraces towards Chikhlī (mile 42); there is no *ghāt* except at miles 32, 35 and 39, where slight falls for short distances are perceptible. The total length of the road is 70 miles 3 furlongs. With the exception of miles 39 to 42 and 46 to 56, the whole length has been raised to class I. It is proposed now to metal miles 39 to 42, and if this is done, there will be first class communication between Buldāna and Khāmgaon *viâ* Chikhlī. The annual cost of maintenance of this road is Rs. 2000. It is provided with dāk and inspection bungalows as follows: Motlā (mile 15) a dāk bungalow, Buldāna (mile 28) a combined dāk and inspection bungalow and a circuit house; Chikhlī (mile 42), Lāwalla (mile 56), and Mehkar (mile 71) inspection bungalows. A mail tongā service plies between Malkāpur and Buldāna.

II. Chikhlī—Jālna Road. Beginning from Chikhlī miles 43, 44 and 45 of this road are common with those of the Malkāpur-Mehkar road. At the 46th mile the two roads separate, and the Chikhlī-Jālna road is metalled up to mile 67. From mile 67 to 81 the surface is *muram* only. Miles 82 to 91 are within the Nizām's Dominions. By this road the Chikhlī tāluk is brought into connection both with the railway at Malkāpur and the railway at Jālna. The annual cost of maintenance of the road is Rs. 9600. It is provided with inspection bungalows at Merā (mile 52), Deulgaon Pathān (mile 65), and Deulgaon Rāja (mile 78).

III. Khāmgaon to Chikhlī *via* Amrāpur. This first class road brings Chikhlī into connection with the

leading cotton mart Khāmgaon. It is 38 miles in length and has a very heavy traffic. Its annual cost of maintenance is Rs. 10,350. It is provided with inspection bungalows at Khāmgaon (mile 1), Mahārkhed (mile 15), and Amrāpur (mile 25).

IV. Lāwalla to Amrāpur. By this first class road all the traffic from Mehkar finds its way to Khāmgaon. It is $11\frac{1}{8}$ miles in length, and its annual cost of maintenance is Rs. 2225.

V. Nandurā to Jalgaon. Along this second class road the produce of the Jalgaon tāluk is carried to the railway. It is $16\frac{1}{8}$ miles in length, and its annual cost of maintenance is Rs. 4354. At Jalgaon there is a combined dāk and inspection bungalow.

VI. Khāmgaon—Pātur Road. Only 11 miles of this road are in the District. The first mile is metalled and the rest *muramed*. This road joins *viâ* Bālāpur the Akolā-Bāsim road, and the portion in this District serves as an important feeder to Khāmgaon. The annual cost of maintenance of this portion is Rs. 2325.

The old Nāgpur dāk line of a total length of $49\frac{3}{4}$ miles in the District is also maintained by the Public Works Department as a third class road, and it still serves as an important line of communication for the villages adjacent to it. There is a bungalow at Rāhiri.

In addition the District Board, who employ their own engineer, maintain the following roads:—

I. Motlā to Nandurā.—This road, 21 miles in length, connects the large market of Nandurā with Buldāna and joins the Malkāpur-Buldāna road at Motlā.

II. Nandurā to Khāmgaon, $10\frac{1}{2}$ miles.

III. Khāmgaon to Shegaon, $10\frac{1}{2}$ miles.

Both these roads bring the villages through which they run into connection with the Khāmgaon cotton mart.

IV. Buldāna to Deulghāt, 5 miles (of which 1 mile is in Municipal limits).

V. The circular road 1½ mile long within the limits of Buldāna.

The first three roads have only recently been handed over by the Public Works Department, who managed them for the District Board.

Statistics of roads.

276. The length and cost of the maintenance of the roads maintained by the Public Works Department is as follows:—

1st class—120⅛ miles at Rs. 34,500
2nd class—65⅛ miles at Rs. 15,844
3rd class—49¾ miles at Rs. 2487

a year, or a toal of 235 miles at a cost of Rs. 52,831 per annum. The length of the roads maintained by the District Board is 50 miles, of which 16½ are first class and 33½ second class, and the annual cost of maintenance is Rs. 8325.

Proposed roads.

277. The roads most urgently needed are those from Buldāna to Dhār (17 miles), and from Buldāna to Khāmgaon (29½ miles), of which the estimated cost is Rs. 61,625. The former will provide an outlet for the rich Dhār pargana, and the latter, whose estimate is Rs. 1,61,391, will be a chord road to Khāmgaon, for want of which at present the traffic to Khāmgaon has to go *viâ* Chikhlī and Amrāpur, a length of 52 miles. In addition to these two roads a scheme for nine other roads aggregating about 122½ miles and costing Rs. 3,85,945 has been prepared. These are given below in the order of urgency, and the work will be gradually carried out from Provincial and District Funds.

Name of road.	Length. Miles.	Estimated cost of construction.
		Rs.
I. Buldāna—Dhār (*viâ* Gummi and Masrūl)	17	61,625
II. Buldāna—Khāmgaon ..	29½	1,61,391
III. Warwand—Amrāpur ..	15	21,450
IV. Mehkar—Amrāpur (*viâ* Gaundhala, Naigaon, Jānephal and Isoli) ..	22	83,996
V. Mehkar—Lonār	14	37,996
VI. Lāwalla—Fatehkheldā ..	5	43,260
VII. Rāja Kingaon—Fatehkheldā (*viâ* Malkāpur, Pāngra, Sendurjanā, Bālsamudra and Goregaon) ..	20	63,000
VIII. Dusalbīd—Kingaon—Jatto	4½	7,497
IX. Rāja Deulgaon—Sindkhed	7	27,146
X. Tunki—Shegaon (*via* Bāwanbīr, Banod, Yeulkhed)..	15	52,500
XI. Malkāpur—Dhāmangaon (*viâ* Mālkhed, Selgaon, Makori, Pophali and Ridhorā) ..	20	49,000

The total mileage to be taken up under this scheme is 169 miles, and the cost of construction is Rs. 6,08,961.

278. Prior to the opening of the railway the greater part of the traffic of the District was carried by means of pack bullocks. In 1867 the Settlement Officer wrote of the Chikhlī tāluk that very few villages possessed carts worthy of the name. 'The clumsy constructions called *gādas* are 'made of large blocks of wood bound together with iron 'and leather, mounted on solid wheels, and are so heavy 'that even when empty they require four bullocks to 'draw them; almost the only use they are put to is to 'carry grain and *karbī* from the fields to the villages. 'The country tracks are so bad, especially on the low 'hills, which in most instances separate the villages from 'each other, generally passing over sheet rock covered 'with huge stones, and intersected by rough watercourses, 'that any ordinary cart would run the risk of being jolted 'to pieces before it had proceeded many miles; and it is 'often necessary in sending carts to a village not far 'distant to make a circuit of several miles.' In the other Tāluk Reports also there are references to the clumsiness of the Berār country carts. The great development in the road communication after 1870 was accompanied by an improvement in the carts and also by a great increase in their number. Between 1879 and 1891 the carts in the Malkāpur tāluk increased from 7635 to 9376; between 1870 and 1891 in the Khāmgaon tāluk from 3487 to 4802; between 1868 and 1891 in the Jalgaon tāluk from 2723 to 4287; between 1867 and 1894 in the Chikhlī tāluk from 1831 to 6366; between 1867 and 1896 in the Mehkar tāluk from 1773 to 5581. In 1907-08 the number of carts for the various tāluks was returned as follows: Malkāpur, 12,751; Khāmgaon 6008; Jalgaon 6226; Chikhlī 8158; Mehkar 7367. The carts are not classified in any way so that it is impossible to say which particular class of cart shewed the greatest increase. Carts now ply

Methods of carriage.

over the whole District, bullocks, donkeys, ponies and buffaloes being only used as pack animals by itinerant pedlars and the like. The oldest kind of cart in use is that known as *ladhā*. It is made in the usual manner with two long poles meeting in front and joined by a cross beam behind, the floor being made of bamboos or strips of wood nailed on to the side-pieces. It has no regular sides but curved uprights to which a load can be secured. The axle is of iron, and is secured outside the wheel by an iron nail. The wheel is made up of six pieces of wood composing its periphery, 12 spokes and a heavy nave, usually of *bābul* wood with an iron tyre. These carts are used for carrying grain from the fields before threshing, and are convenient because the load can bulge out largely on either side.

The *dāman* is another cart similar to the *ladhā* but of a somewhat more advanced pattern, it being an importation from Khāndesh which lies close to the west of the District. Like the *ladhā* it consists of the usual wheels and an iron axle. Over the axle is a piece of wood called *mendki* and to this two long poles (*dandia*) are attached which meet in the front where the yoke is tied. Upon this *mendki* and the *dandia* rests an oblong frame of wood called *pālna*, the floor of which being made up of either bamboos or planks of wood nailed to the side pieces. The *pālna* has a railing of wood called *katadā* on both sides about one-and-a-half feet high. The back part is closed by a removeable frame-work to fit the sides. It has a covering of bamboo matting over which a gunny cloth is sometimes spread. It can be used both for travelling and for carrying loads. Both the *ladhā* and *dāman* can carry a load of 15 maunds across the fields or on village tracks, and they cost from Rs. 40 to Rs. 60, about three-fourths of this price being paid for the wheels and axle. The *damnī* is another cart much resembling the

dāman, also an introduction from Khāndesh, but it is lighter and is only used for travelling purposes. Its *pālna* which rests on the *mendki* and the front shafts to which the yoke is tied is a square frame, the floor usually being composed of planks. It has the usual side railings or *katadās*; the back part is closed in common with the side railings by a plank called *pātli*; there is also a *pātli* in the front but it is smaller than that at the back. It has a covering of matting with a thick cloth over it and a flap either of gunny or cloth both in the front and back to prevent the sun's rays or rain falling in. The *damnī* is meant for a driver and three passengers, but four or five persons frequently crowd into it. It is usually made of teak and costs from Rs. 35 to 70. The best trotting bullocks will go 6 miles an hour in a *damnī*. The *ladhā* cart is made locally while *dāman* and *damnī* are imported from Khāndesh. The latter carts which are used in the District are bought at Nandurā market after Diwāli and at Pimpalgaon Devī during the fair. Very few carts of this pattern are made locally as those from Khāndesh are considered to be superior. There is another cart called *waddar gādi* which is of very inferior construction and of which the wheels are mere solid discs of wood very narrow at the tyre. It has a wooden axle and over it is a central shaft forming the yoke beam to which two flat logs of wood are attached on either side. It has no regular sides but a few uprights to secure the load. This cart is only used for carrying stones and boulders along rough stony paths, and from its clumsy construction, the smallness of its wheels and the narrowness of the tyre it is very injurious to the roads.

Post and telegraph system.

279. The District contains a head post-office at Buldāna and sub-offices at each of the tāluk headquarters and at Nandurā-Nīmgaon. There are 47

branch post-offices connected with runners' lines which are in account with the sub-offices in the District. The branch offices at Deulgaon Rāja and Sindkhed are served with runners' lines, and are in account with Jālna sub-office in the Nizām's territory. The head office at Buldāna is connected by runners' line with Chikhlī, Deulghāt and Sākli and by pony tongā service with Malkāpur. The average number of letters received daily at the head office is 587, and the average number despatched is 426. Buldāna town is worked by two postmen. The revenue officers while touring in the interior of the District to prevent delay utilize the services of village Jāglias for carrying their dāk to and fro from the headquarters office. During the touring season four Jāglias are always stationed at the headquarters; two of whom carry the dāk to the nearest village, and the patel of that village is enjoined to transmit it to the next village by his own Jāglia, and so on. In case of urgency a feather is tied to the stick attached to the dāk bag, and the patels understand this to mean the necessity of immediate transmission. There are also telegraph offices at each of the tāluk headquarters and at Buldāna and Nandurā-Nīmgaon. The average number of messages received and despatched at Buldāna is ten daily.

CHAPTER VI.

FORESTS AND MINERALS.

FORESTS.

Government forest. General description.

280. The Government forests of the District cover an area of 446 square miles or 12·2 per cent. of the total area. The Ambābārwa reserve lies at the extreme north adjoining the Nimār Government forest and the Melghāt, some C forests are in the extreme south bordering on Hyderābād territory, and the remainder lie scattered over the interior of the District. The forests are divided into three groups called A, B, and C classes. This classification is based upon the purpose for which the forests are intended. Thus the A forests are supposed to be reserved for the production of timber and fuel, the B forests for the production of fodder grass, and the C forests for providing pasture for cattle. In practice this separation of functions is not maintained, and forests set apart for one purpose are also used for other purposes whenever necessary or expedient. Thus, the area of B forest being very limited, the A forests are called on to meet a large demand for fodder grass; for a similar reason grazing is permitted in the A forests and the B and C forests in their turn yield a considerable amount of timber and fuel, no small advantage, when the tree growth in the A forests requires recuperation. For administrative purposes the forests have been divided into the four ranges of Chikhlī, Mehkar, Pūrna

and Jalgaon, and the following statement gives the area and description of forest in each range :—

Range.	Tāluk.	Area in square miles of the various classes of State forests.			
		A.	B.	C.	Total
Chikhlī ..	Chikhlī	107	1	74	182
Mehkar ..	Mehkar	45	2	64	111
Pūrna ..	Malkāpur Khāmgaon Chikhlī	32	6	39	77
Jalgaon ..	Jalgaon	56	..	20	76
	Total ..	240	9	197	446

Types of forest.

281. The forest growth consists entirely of open scrub attaining a height of 12 to 35 feet and yielding principally firewood. It consists of the following types, which overlap one another very frequently and in imperceptible degrees :—

I. *Teak forest.*—This type is found in larger or smaller patches and belts. Owing to the shallow soil and dry climate the teak in Buldāna is a small tree seldom capable of yielding anything bigger than round rafters and small posts. The present trees are nearly all crooked and incapable of any improvement, however long they may be left standing. Reproduction by seed as a means of regenerating the forest is quite out of the question, and

can only be employed as a supplementary aid. Coppiccing is the only method of improving the growth.

II. *Bābul forest.*—This type is met with over only limited areas called *bābul bans*, but is capable of considerable extension at many points in replacement of type V, where the soil and situation are favourable. The only method of regeneration is clear felling followed by artificial sowing, the soil being, if possible, previously scratched up with the plough.

III. *Anjan forest.*—More or less pure forests of *anjan* exist over considerable areas in the District. They occupy the outer slopes of the Gāwīlgarh Hills and the large tract of hilly country from near the eastern end of the northern Amdari reserve to the centre of the Ghātbori reserve, and the Geru-Matargaon reserve. A large portion of the C forests also are of this type. The type is a most unsatisfactory one. The species is incapable of attaining the dimension of sawyers' timber, and can at the most furnish small house posts. There has been no reproduction for at least 20 years, although there has been abundant seeding every three to five years. After each seeding numbers of seedlings come up, but all disappear before the end of the ensuing hot weather. The tree will moreover not coppice. The treatment of this type is hence for the present a puzzle, and only tentative methods can be adopted until the right one has been found.

IV. *Salai forest.*—This type occupies principally ridges, spurs and other exposed situations. There is no demand for the species, except in the shape of beams, which it is unable to produce in Buldāna. As a firewood, it has no value in these parts. The type is hence for the present unworkable.

V. *Miscellaneous forest.*—This type is met with chiefly in the basins of ravines. Here the four preceding species are absent or all but absent. This type can yield

chiefly only firewood and all the component species coppice well. Here also regeneration by seed can be looked upon only as a means of replenishing the coppice.

VI. *Bamboo forest.*—Only a few insignificant patches of the type south of the railway line are met with, and practically the only source of supply of this useful produce is north of the line in the Ambābarwa reserve. It has been greatly overcut and requires conservative exploitation.

Produce and markets.

282. The markets are the large towns and villages situated within easy reach of the forests. The population is mainly agricultural and its requirements are timber, grass and grazing. The better class cultivators generally build flat-roofed houses called *dhābas*, the beams, scantlings, posts, etc., required for which are obtained from *bābul*, mahuā, *nīm*, and well-grown *anjan*, or from teak imported from the Central Provinces. Teak rafters and the small timber that is required for the huts of the poorer classes are taken from the forests of this District. The consumption of firewood is restricted to the larger towns. Grass is removed for thatching purposes but in ordinary years the demand for fodder grass is small, as the cultivators rely on their stock of *karbī*. It is not the custom to stall-feed cattle except working bullocks, and the demand for grazing is in consequence very heavy. The cattle are taken to the grazing areas early in June and are kept there till the end of October. More than half the forest income is derived from grazing dues. Very little attention is paid to the collection of minor produce, as the profits of cultivation are too attractive. Lac and *rūsa* oil are extracted only in the Ambābārwa reserve. At present the revenue from these articles is small, Rs. 100 from lac and Rs. 200 from *rūsa* oil a year. There is scope for considerable development of both these industries, and

it is proposed to bring down some professional lac cultivators from Jubbulpore to instruct the local forest villagers in lac cultivation. Lac cultivation is also being extended to the Ghātbori forests in the Mehkar range.

Principal forests.

283. The principal forests with their markets are as follows :—

The Geru-Matargaon reserve, area 89 square miles, in the Chikhlī range, consists to the extent of 78 per cent. of *anjan* forest, the remainder being a mixed teak forest. This forest supplies Buldāna, Chikhlī, Amrāpur, Pimpalgaon, and other important villages in the Khāmgaon tāluk.

The Ambābārwa reserve, area 54 square miles, lies on the Sātpurās in the Jalgaon range. This is a mixed teak forest with a considerable quantity of bamboos, and its timber is principally extracted through the agency of the aboriginal Korkūs and Nihals, who occupy forest villages in the reserve. Depôts have been established by the Forest Department at Wāsali and Pingli, where the timber is brought for sale. The purchasers come from the Jalgaon and Akot tāluks in the plains below and they pay the forest duty at the *nākas* which they pass on their return to the plains.

The Ghātbori reserve belongs to the Mehkar range with an area of 45 square miles. The western half of this forest contains almost pure *anjan*, and the remainder almost pure teak. The produce is consumed by Ghātbori, Donegaon, and Mehkar, and also by the villages in the Bālāpur tāluk of the Akolā District.

North Amdari reserve, area 24 square miles, is in the Pūrna range. This contains mixed forests and supplies Malkāpur, Nandurā, Motlā, and other prosperous villages in the Biswā valley.

The South Amdari reserve in the Chikhlī range, area 4 square miles, is a mixed teak forest, and supplies Buldāna and Deulghāt.

The Gumi reserve in the Chikhlī range, area 15 square miles, is almost a pure forest of teak, and besides supplying the neighbouring villages, sends a quantity of timber into His Highness the Nizām's territory.

The Bhongaon reserve, area 3 square miles, in the Pūrna range, supplies the factories of Shegaon and Khāmgaon with *bābul* fuel.

The Bābul bans, area about 2 square miles, stretch along the Pūrna river in the Jalgaon range. From this the factories of Shegaon and Jalgaon are supplied with wood.

The principal B forests are the Buldāna *ramnā*, area 390 acres, which supplies Buldāna with grass; Hiwarkhed and Janonā *ramnās*, area 5 square miles, the principal source of supply to Khāmgaon for grass. The other *ramnās* are small in extent and serve only to meet local demands.

In the Chikhlī range the C forests are situated in three main blocks, one to the east of Buldāna, the other to the north and east of Amrāpur, and the last in the south-west elongation of the Chikhlī tāluk. The block close to Buldāna contains partly teak and partly *anjan*, that near Amrāpur contains almost wholly *anjan*, and the last block contains only mixed species with hardly any teak as this has already been cut away. These C forests serve principally to meet the local demand. The C forests in the Mehkar range are situated close to the Ghātbori reserve and round about Lonār and Sindkhed. They contain a considerable quantity of teak. The demand from Mehkar and the larger villages in the tāluk is met from these forests. In the Pūrna range the C forests lie at the foot of the Ajantā Hills, and stretch right across the Malkāpur and Khāmgaon tāluks. They contain principally *anjan*, and the villages of the plains form their market. In the Jalgaon range there is an extensive strip

of C class forests consisting of *anjan* on the outer slopes of the Sātpurās. This supplies Jalgaon, Asalgaon, Adul and other large villages to the south.

Forest administration with income and expenditure.

284. The following statement shows the average revenue under various heads for the five years ending 1907-08 :—

Head.	*Revenue.*
	Rs.
Timber	14,490
Fuel and charcoal	20,277
Bamboos	4,408
Grass	8,354
Grazing	38,763
Other minor produce	1,938
Miscellaneous	2,191
	90,421

The average expenditure of the division is about Rs. 55,000, and there would thus ordinarily be an annual surplus of about half a lakh. The division is held to be a minor control and the staff consists of one Extra Deputy Conservator, two Rangers, three Deputy Rangers, 14 Foresters, and 38 Forest guards and 13 clerks. The outdoor staff is inadequate, and proposals for its reorganization are under consideration. Improvements to the forests in the way of cartroads and water-supply and buildings for forest subordinates are greatly needed, and a five years' programme has been sanctioned with these objects in view. It is proposed to spend annually in this way a sum of Rs. 15,000, about 33 per cent. of the total expenditure. In 1907-08 a beginning was made, and Rs. 7170 were spent in the construction

of 9 miles of cartroads, chiefly in the Geru-Matargaon and Amdari reserves, and 29 miles of bridle paths in the Ambābārwa reserve. A tank at a cost of Rs. 12,000 was also constructed in the Ghātbori reserve. One hundred and ninety square miles of the A class forest are fire-protected at an average cost of Rs. 15 per square mile, and it is proposed to extend this protection to the whole of the A class forest. A sanctioned working plan exists for the Bhongaon reserve on the Pūrna, a *bābul* forest 3 square miles in extent. The preparation of a working plan for all the remaining forests in the division was begun by Mr. Fernandez in 1902 but was not proceeded with in consequence of the amalgamation of Berār with the Central Provinces and the resulting alterations in the limits of forest divisions. The matter has been taken up again and a preliminary working plan was prepared in 1908. The main problem of the forest administration is to reconcile the interests of the cultivator, who relies on the reserves for grazing, with the interests of the forests, which require to be closed to grazing if they are to have a chance of reproduction. Cattle are not usually taken into the Ambābārwa reserve, but the average head of cattle grazing in the other A and B forests is about 65,000, which gives an incidence of 1·1 acre per head. In the C forests the incidence is as heavy as 1·2 acres per head, excluding the sheep and goats. This heavy grazing, which has gone on for years, is the cause of the absence of reproduction in the bulk of the A class forest.

Private forests.

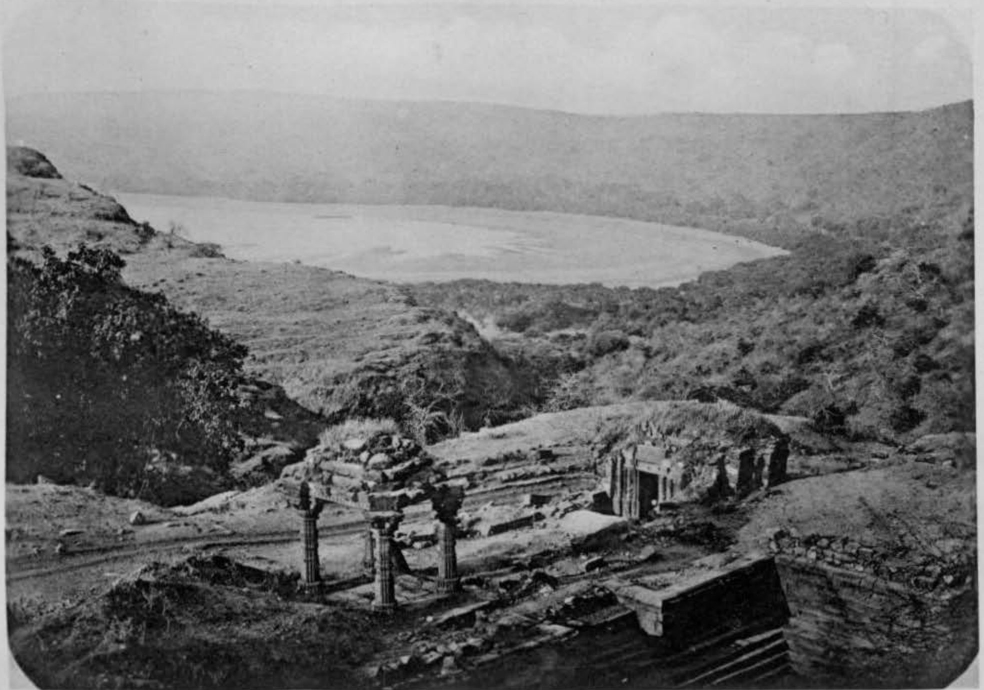
285. The only private forests in the District are those belonging to the two jāgīrs of Bhingāra and Kuardeo. They are situated in the Sātpurā Hills abreast of the Ambābārwa reserve in the Jalgaon tāluk. The area of the Bhingāra jāgīr is 17 square miles and of the Kuardeo jāgīr

9 square miles, and 80 per cent. of the total area is estimated to be under forest. The forests are of the same type as Ambābārwa, but have been depleted of all timber by reckless working. The jāgirdārs have full proprietary rights over forest produce within the jāgīr but in the case of Kuardeo the Government levies royalty on produce leaving the jāgīr limits. The forest income of the Bhingāra jāgīr is estimated to be Rs. 5000 per annum, and of the Kuardeo jāgīr Rs. 1600.

Arboriculture.

286. Arboricultural operations are carried on by the Public Works Department on the seven roads in their charge with an aggregate length of 195 miles. Of this length 110 miles are supplied with established avenues, but these are incomplete and contain numerous gaps. The Malkāpur-Mehkar road has an avenue for 45 miles of its length, the Chikhlī-Jālna road for 14 miles, and the Nandurā-Jalgaon road for 11 miles. On each of the other roads stretches of 7 or 8 miles of avenue exist. The planting of trees is chiefly confined to filling up gaps and the trees usually planted are the *nīm*, the mango, and the tamarind. The trees are maintained for three years and then left to themselves. The total expenditure incurred in 1906-07 on tree planting and maintenance was Rs. 2085. No permanent nurseries are maintained on any of the roads, but temporary ones are from time to time established near the roads where avenues are being laid out. The seedlings are kept for two years in the nurseries and are planted out during the monsoon of the third year. The expenditure incurred on the upkeep of nurseries in 1906-07 was Rs. 389. The District Board also carries on arboricultural operations. The whole length of the circular road outside Buldāna has been lately planted, and gaps have been filled in on four miles of the Buldāna-Deulghāt road. But the three important roads Nandurā-Motāla, Shegaon-

Khāmgaon, Khāmgaon-Nandurā require a great deal of attention; there are some trees on these roads but the gaps are so frequent that the term avenue cannot be applied to them. The total expenditure incurred by the District Board in 1906-07 on arboricultural operations was Rs. 2103, and in 1907-08 it was Rs. 3480. No nurseries are kept up by the District Board. The trees principally planted are the *nīm*, *shīsham*, and mango, but the *bābul* tree grows indiscriminately on all the roads. The mango does not appear to thrive very much as many die after reaching a height of 12 to 15 feet. Of the four Municipalities of Shegaon, Malkāpur, Buldāna and Khāmgaon in the District there are no avenues on any of the roads in the first three. The Shegaon Muncipality has made small occasional experiments in tree planting but with little success, while in the Buldāna Municipality the scheme entirely failed and there is no likelihood of its being revived unless and until the present scarcity of water is removed. In 1906 the Malkāpur Municipality planted some *nīm* trees within the bazar area and intend to extend the operation. The Khāmgaon Municipality has a good avenue of about two miles in length from the cotton market to the Janonā tank planted in 1885 under the supervision of Mr. R. D. Hare, Assistant Commissioner. During the last ten years the same Municipality has spent Rs. 60 a year in planting trees along the roads near the dispensary and Anglo-vernacular school, and in and near the weekly market. In 1906-07 the Committee started a three-years' scheme for planting, protecting and watering 434 new trees in the weekly market, the cattle market, along the western road to the tank, and at other places. The trees will be principally *nīm*, but mango and other trees will also be tried. A few bamboos planted in 1904-05 near the tahsīli are doing fairly well.



Bemrose, Collo., Derby.

LAKE, LONAR.

MINERALS.

287. The Lake of Lonār is said to be the only crater in the great basaltic District of India, which includes nearly the whole of Berār. It is regarded as possibly an explosion crater, formed after the Deccan trap lavas had been erupted. [The lavas were probably poured out of fissures, and not from craters.]

Lake of Lonār.

The following account of the lake is taken from a note by the late Colonel Mackenzie :—

'I learnt on the spot that the crater—if crater it be—'has towards the western side (rather than the centre) 'two openings, hitherto unfathomed, which in the hot 'season (for the water elsewhere around them com-'pletely dries up) hold a very thick and slimy solution—'a kind of blackish clay and water. The mouth of one 'opening is said to have an area of from 2 to 2½ acres, 'the mouth of the other opening from 1½ to 1¾ acres. 'The waters day by day during the monsoon spread and 'fill the lake. As the hot season approaches, the water 'evaporates and recedes to the openings before mentioned, 'when the whole bed of the lake, to the openings, is 'found encrusted with a thin layer of crystallised deposit, 'called by the natives *paprī*, which is carefully collected 'and stored. Below this crusting of *paprī*, which is 'also to some depth full of a similar deposit, is dug up 'and stored away, and this goes by the name of *bhuskī*. 'The *paprī* and *bhuskī*, you will observe, can only be got 'in the hot weather, and after the bed of the lake has, 'with the exceptions mentioned, been left completely 'dry. But it is otherwise with the *dallā*, or the large 'blocks of pure crystal, which can only be got by the 'divers when the lake is *full of water*, and *then only* at 'the sides of the openings before mentioned ; bamboos

'being set up in the dry season round the margin, to be a 'guide to the divers when the waters rush in and fill 'the bed of the lake. The divers have no doubt that 'these crystals could be found in the hot weather also, 'but they dare not then enter the thick slimy mud which 'fills the openings, for to dive into it at that season is to 'dive to certain death. It may be of interest further 'to record that the *dallā* crystals fetch from Rs. 85 to 'Rs. 100 per *khandī*, the *paprī* from Rs. 18 to Rs. 25 'per *khandī*, while the *bhuskī* is worth only Rs. 8 to Rs. 10 'the *khandī*. The divers' families number, I am told, 'about 150, chiefly Mālis and Kolīs—all *watandārs*, sharing 'amongst themselves in certain proportions one-fourth 'the outturn of the year, be it little or great, for one-'fourth is what the contractors allow them. They hold 'lands which they cultivate, and in the diving season 'they go to work, I believe, in gangs by turns. For the 'collection of the *paprī* and *bhuskī* they all go to work, 'and call in besides a number of coolies, who are paid 'at their expense. Subjoined is a tabular return of an 'analysis made by Dr. I. B. Lyon of Bombay.'

	Dallā.	Namak Dallā.	Dallā kā Chūra.	Papri.	Bhuski.
Insoluble ..	3·14	3·91	6·19	24·04	42·84
Water and organic matter ..	28·45	26·21	31·95	23·96	23·40
Chloride of Sodium ..	9·32	12·55	7·89	29·30	24·28
Soda	29·43	29·79	27·34	11·49	4·84
Carbonic acid ..	29·64	27·54	26·63	11·21	4·64
	100·00	100·00	100·00	100·00	100·00
The Soda is equal to Neutral Carbonate ..	50·31	50·93	46·74	19·64	8·27

An account of the result of a chemical examination of both the waters and the salt of this lake is given by Mr. J. O. Malcolmson in the 'Transactions of the Geological Society,' London, Vol. V, pages 562-63 (1837). The salt, he found, corresponds nearly in composition to the trona or striated soda from the lakes of Fezzan in Tripoli. Trona is a hydrated sesquicarbonate—$Na_2 CO_3 . HNaCO_3 + 2H_2O$. In the records of the office of the Deputy Commissioner of Buldāna there is an analysis made in Lonār in February 1873 by some consulting analytical chemist whose name has been lost, in a report on samples of Lonār saline products: Messrs. Finlay Muir of Bombay, on forwarding this analysis to the Deputy Commissioner, remarked, 'We fear there does 'not appear any likelihood of good being done by ship- 'ment to Europe.'

The analysis is as follows :—

	Dallākhār.	Namak-Dallā.	Paprī.	Bhuskī.
Carbonate of soda (anhydrous) ..	65·26	7·24	35·61	24·64
Carbonic acid in excess	7·35	·54	3·75	2·25
Carbonate of potash ..	·27	..	·13	..
Chloride of sodium ..	·60	86·66	39·21	20·17
Chloride of magnesium	·67	Traces	Traces	Traces

	Dallākhār.	Namak-Dalla.	Paprī.	Bhuskī.
Sulphate of lime ..	Traces	Traces	Traces	Traces
Alumina and phosphate of lime ..	·50	·60	·50	·30
Carbonate of lime	..	..	..	2·20
Carbonate of magnesia	..	..	..	·71
Oxide of iron	1·80	1·13	3·95	7·45
Alumina	..	..	..	5·35
Silica	..	..	..	14·45
Organic matter, chiefly insoluble ..	·35	·23	·80	2·35
Water of crystallization	23·20	3·60	16·05	20·13
	100	100	100	100
Equal to crystallized carbonate of soda, or soda crystals. ..	176	19·65	96·1	66·5

The chemist in question added the following remarks to his report :—

Remarks.—'These saline deposits consist of neutral 'carbonate of soda, sesquicarbonate of soda, common 'salt (chloride of sodium), and insoluble matter with 'minute quantities of other substances. I have in my 'analysis represented the whole of the soda as neutral 'carbonate and have noted below the quantity of car-'bonic acid existing in excess of that required to form 'the neutral carbonate. If these deposits were boiled 'up with water the excess of carbonic acid would be 'expelled and neutral carbonate would remain dissolved,

'and upon the solution being cooled soda crystals (con-'taining about 63 per cent. of water of crystallization) 'would separate. The salt called *dallā khār* is a nearly 'pure carbonate of soda, and could be used at once instead 'of soda ash or soda crystals for the manufacture of soap, 'or it might be manufactured into soda crystals by 'boiling up with water, allowing the insoluble matter 'to settle out, and then cooling the clear solution in suit-'able tanks. The value of soda crystals in this country 'is about £6-10 per ton, but it must necessarily be much 'higher in India. The other salts contain a considerable 'quantity of common salt, but both they and the car-'bonate of soda could be utilized as follows:—

'The salt should be boiled with about three or four 'times its weight of water, and the liquid settled or filter-'ed; the clear liquor should then be boiled down in open 'shallow pans and the common salt as it forms fished 'out with a little hot water and dried. It is then ready 'for the market, and after all the common salt has been 'thus removed the liquor on cooling will deposit soda 'crystals.'

In 1909 Mr. Plymen, Agricultural Chemist, Nāgpur, visited the lake, and the following is an extract from his report:—

'The saline deposits obtained from the lake are 'rather of an exceptional nature. Compared with the 'most famous salt lake in India, the Sāmbhar Lake in 'Rājputāna, it will be seen that whereas at Lonār the 'carbonates of soda are the most important, in the case 'of the Sāmbhar Lake the deposits of sodium chloride or 'common salt give the lake its value. The modes of 'formation are also entirely different and it is practically 'certain that the Lonār salts are derived from an un-'known source in the bed of the lake. It is true that 'water is continually flowing into the lake and that

'except by evaporation there is no loss. The main 'feeder stream could not however supply this amount of 'alkali nor could the other smaller supplies coming in 'during the rains, for on all sides of the lake vegetation 'is abundant, particularly where the main stream flows 'in continuously. Were any quantity of alkali present 'in this water, vegetation would suffer considerably and, 'with exception of a few varieties of plants, eventually 'die out entirely.

'The salts collected from this lake vary in their 'nature and composition and from their appearance are 'easily separated by men accustomed to handling them. 'Various names are given to some five or six main varie-'ties, but there is no fixed line between one salt and 'another, their compositions depending upon the period 'and condition of crystallization. At the present time 'large quantities of these salts are lying on the shores of 'the lake and the accompanying table of analyses will 'show their nature and variations. The samples of 'which the analyses are given were taken during the 'month of October, 1908, and represent the materials as 'collected and stored.

'100 parts of the air-dried substance contain:—

	Dalla.	Khuppal.	Dallā Nimak	Nimak Dallā.	Pipadi or Papri.	Bhuskī.
Insoluble mineral matter	1·89	4·73	2·41	2·15	4·49	18·69
Insoluble matter lost in ignition.	0·18	0·76	0·16	0·06	0·52	2·14
Total insoluble material..	2·07	5·49	·57	2·21	5·01	20·83
Soluble substances including—						
(*a*) Carbonic acid present as Carbonate.	19·47	10·00	13·72	4·84	9·62	13·58

	Dallā.	Khuppal.	Dallā Nimak.	Nimak Dallā.	Pipadi or Paprī.	Bhuskī.
(*b*) Carbonic acid present as Bicarbonate.	17·38	9·52	13·72	4·49	9·02	14·42
Sulphates as Sulphur Trioxide.	None	0·70	0·10	0·08	0·87	0·21
Silica	0·17	0·40	0·33	0·26	0·05	0·30
(*c*) Chlorine ..	Trace	22·73	14·72	43·25	25·48	2·03
Oxides of Iron and Alumina.	0·46	1·21	0·64	0·65	1·47	4·58
Calcium Oxide (Lime) ..	0·13	0·24	0·24	0·16	0·26	1·35
Magnesium Oxide (Magnesia).	0·09	0·22	0·21	0·22	0·40	0·39
Soda (as Sodium Oxide)...	33·65	35·17	34·42	44·54	33·36	26·15
Potash (as Potassium Oxide).	7·14	6·88	9·95	4·28	10·29	5·07
Moisture, water of crystallisation and organic matter.	20·90	16·03	15·30	6·46	14·71	24·46
(*a*) Equal to Sodium Carbonate.	46·90	24·09	33·05	11·67	23·19	32·72
(*b*) Equal to Sodium Bicarbonate.	33·18	18·18	26·09	8·58	17·21	27·53
(*c*) Equal to Sodium Chloride (common salt).	..	37·45	24·25	71·11	41·99	3·35
Total Carbonic Acid (Carbon Dioxide).	36·85	19·52	27·44	9·33	18·64	28·00

'It will be seen that three substances are present in 'considerable proportions, namely, chloride, carbonate 'and bicarbonate of soda. A certain amount of potash 'also occurs with lesser and sometimes almost negligible 'quantities of iron, alumina, lime and magnesia, but 'soda stands out as the chief base. The quantity of

'sulphate found is very small and this enhances the 'value of these deposits, as in some alkali lakes the 'presence of sulphate hinders the economic working of 'the carbonate. A considerable amount of water is 'present mostly as water of crystallization although in 'the case of Bhuskī the earthy matter retains moisture 'not in combination. On exposure to the air some of the 'water of crystallization is given off and the proportion 'of alkali in the salts becomes higher. In various parts 'of the world deposits of soda are found and known by 'the names of "Natron, Trona or Urao." These con'sist largely of the sesquicarbonate form of soda, a 'mixture of carbonate and bicarbonate crystallized 'together with some water. In the process of crystalli'zation Dallā is the first salt to be found and is 'deposited soon after the rains have ceased. When 'freshly gathered from the water it is light green in 'colour and is composed of masses of acicular crystals. 'It consists almost entirely of the carbonates of soda in 'a crystallized form, and is practically free from common 'salt or other impurity except a small quantity of 'earthly matter.

'As the process of crystallization is continued 'sodium chloride or common salt is also formed together 'with the carbonates of soda. This gives rise to a 'number of products differing considerably in appear'ance but composed of the same chemical substances in 'varying proportions. Dallā Nimak and Nimak Dallā 'are found in white crystalline masses but the latter 'contains a much larger proportion of sodium chloride 'or common salts, its characteristic cubic crystals being 'very marked.

'Khuppal is obtained in solid compact lumps and 'consists of a mixture of carbonates and chlorides in 'roughly equal proportions. These substances are not.

'however, very intimately mixed, the separate crystals 'being found in distinct masses.

'Pipadi or Paprī, which has a similar chemical 'composition, is very different in appearance. It is 'frequently tinged slightly pink in colour and hollow air 'spaces are found between the crystalline masses which 'are formed in flakes or layers.

'Bhuskī has no definite structure but consists of a 'soft flaky powder mixed with a quantity of impurity.

'The various salts are not all obtained in the same 'way or at the same period of the year. Pipadi and 'Bhuskī are deposited on the shores of the lake as the 'water dries up in the hot weather, Pipadi being the 'upper layer and therefore the purer.

'Dallā and Nimak Dallā, however, have to be ex-'tracted from the water itself by divers and there are 'two well-known hollows in the bed of the lake where 'the deposits occur in the greatest quantity. It is only 'reasonable to suppose that crystallization occurs as the 'solution becomes concentrated by evaporation after the 'rains have ceased, and it would therefore appear that 'the hot weather would be the most profitable time to 'undertake the extraction of the salts. To dive into 'such a strong alkaline solution as then exists is, how-'ever, practically impossible and for this reason the 'extraction commences only when the lake has been 'filled up again with the monsoon rainfall.

'It is remarkable that with the exception of Bhuskī 'the salts are in a fairly pure state and contain only 'small proportions of earthy matter. Their further 'purification would not therefore be a matter of much 'difficulty.

'At the present day there is only a very small local 'demand for the Lonār Lake products, as the industries 'which in former times utilized the salts have largely

'been swept away by foreign competition. Bangles and 'other glass articles are not now prepared upon any-'thing at all approaching the scale of an industry, and 'although soap is made in the neighbourhood some of it 'is of very poor quality. Lime can easily be obtained 'locally but the manufacture of caustic alkali has 'apparently never been undertaken. Some of the salts 'were formerly employed for the fixation of colour in 'silk dyeing, but this industry is also now practically 'dead; in fact, the former large export trade from the 'Lake into the Berārs, Hyderabād and Nāgpur districts 'has practically died away.

'It is thought that the natural occurrence of bi-'carbonate and carbonate of soda in such quantities to-'gether with common salt must be of interest over a 'wider field than the Central Provinces and Berār. 'particularly to those engaged in industries in which 'alkalies play an important part.'

Working of the lake.

288. Previous to the year 1842 no details of the working of the lake for the salts contained in it are available. During the nine years from 1842-1850 the saline products which had been previously collected were disposed of, realizing Rs. 45,000. It appears that under the Government of His Highness the Nizām people, who were paid in kind, were employed to work the lake, and after the cession this system was continued until 1859 with a resulting profit of Rs. 2612. For the ensuing three years the right to work the lake was given out on contract at the rate of Rs. 1000 per annum. The profits accruing to the contractors must have been considerable, for the sums obtained for the contracts in the three following triennial periods were Rs. 20,525, Rs. 13,600, and Rs. 20,000. In 1872 the lake was taken under the direct management of Government and was worked with gradu-

ally decreasing profits till 1897, when it was again let out on contract for a period of five years for a sum of Rs. 3505. In 1903 the present contractor paid Rs. 1000 for the five years' contract, and he states that up till now the products have been practically unsaleable, although samples have been sent to various centres of commerce in India and to England, Japan and America. The lead from the lake to the nearest railway station (Khāmgaōn) appears to be an insurmountable drawback to the profitable working of the lake unless an examination of the lake itself by an expert should disclose more valuable products than are at present known of.

Other minerals.

289. The agates, cornelians, and calcite (double refracting spar) found in the trap in the southern part of the District have some possible value, the two first named for ornamental purposes and the last for optical purposes.

CHAPTER VII.

FAMINE.[1]

Early famines.

290. There is no separate famine history of the Buldāna District prior to the cession in 1853, but certain conclusions can be drawn from the references to famine in Berār and Central India generally. Probably Buldāna suffered in common with the rest of Berār from the severe famine which occurred early in the reign of Muhammad II about 1378, and from the one which took place in the reign of Muhammad III about 1473 and 1474. In the latter famine it is stated that most of the people who escaped death from starvation fled to Mālwā and Gujarāt, and did not return home for a long time. About 156 years later during the reign of the Emperor Shāh Jahān of Delhi, the rains of 1630 completely failed with the result that there was a severe famine. Unfortunately the famine came on at a time of war between Delhi and Ahmadnagar. The imperial forces, numbering 50,000, encamped at Deulgaon Rāja in the Chikhlī tāluk for days together and made the condition of the country still worse. Measures of relief, though adopted, were miserably inadequate. The famine of 1630 is thus described in the official chronicles of Shāh Jahān's reign.

'Buyers were ready to give a life for a loaf, but 'seller was there none. The flesh of dogs was sold as 'that of goats, and the bones of the dead were ground 'down with the flour sold in the market, but the punish- 'ment of those who profited by such traffic produced yet

[1] The references in this Chapter are to the old Buldāna District. The famine history of the Khāmgaon and Jalgaon tāluks will be found in the Akolā Gazetteer.

'direr results. Men devoured one another and came 'to regard the flesh of their children as sweeter than 'their love. The inhabitants fled afar to other tracts 'till the corpses of those who fell by the way checked 'those who came after, and in the lands of Berār, which 'had been famous for their fertility and prosperity, no 'trace of habitation remained.'

The District suffered again in 1804 from famine. General Wellesley writing about 1804 says: 'Sindkhed '(in the Mehkar tāluk) is a nest of thieves. The situation 'of this country is shocking; the people are starving in 'hundreds, and there is no government to afford the 'slightest relief.'

The District does not appear to have been very seriously affected by the famine of 1833, though this was still talked of by the Berār Kunbī forty years later.

In 1871-72 there was a failure of crops, and the price of juāri, the staple food of the District, rose to 13 seers per rupee. Six relief works were started in the old Buldāna District; the work consisted entirely of road construction and was carried out at a cost of Rs. 5000.

The year 1877-78 was a trying one as prices rose high and the grain pits were almost exhausted by the large demand for export. A period of prosperity then ensued, and in 1893 so remote did the idea of famine seem that the Commissioner felt justified in reporting that a programme of relief works was not required for Berār. This illusion was, however, soon rudely dispelled.

The famine of 1896-97.

291. The famine of 1896-97 was caused by the abrupt cessation of the rains at the end of August. The District received 5·53 inches in June, and 9·45 inches in July, and prospects were then favourable; but after a fall of 3·72 inches in August the monsoon came to a sudden close. The total rainfall of the year was only 21 inches 28 cents

as against a decennial average of 35 inches ·28 cents. The *kharīf* crops gradually dried up and the land became too hard and dry for the germination of the *rabi* crops. The outturn of the *kharīf* crop was only a third of the average, and the *rabi* crop only an eighth. In the Malkāpur tāluk the failure of the rains and of the crops was most complete; the stocks were low, the condition of the people bad, and prices very high. In the upland tāluks of Mehkar and Chikhlī the rains failed and the crops suffered badly, and there would have been more distress but for the fact that this tract contained fewer labourers, and there was a fairly good crop in the adjoining districts of the dominion of His Highness the Nizām. Juāri, which is the staple food of the population, sold at an average rate of 9 seers per rupee during the distress, while it was a little over 23 seers per rupee in the two previous years, which were normal. The price rose to a maximum of 6½ seers per rupee during the latter end of June and early in July 1897. The failure of the crops and the sudden rise in prices called for action on the part of the Government. In October orders were issued for the preparation of a programme of relief works, and in November the Bombay Famine Code was applied. Government relief did not begin till March, but in the interval private enterprise did much to cope with the distress caused by the high prices. In the Malkāpur tāluk juāri committees were formed at two centres Malkāpur and Nandurā, and subscriptions received in kind; shops were opened and juāri was sold at moderate rates. Elsewhere cheap grain shops were opened, and the poorer classes were thus enabled to purchase grain at moderate prices when the market rate was abnormally high and no labour was obtainable. Towards the end of February test works were opened by the District Board in the form of road repairs, and as these proved the existence of dis-

tress, other works consisting of road repair and tank improvements were taken in hand by the same agency from time to time. The District Board spent a sum of Rs. 27,816 on these famine relief works, and a further sum of Rs. 3685 on works which, though not debited to famine relief, were specially sanctioned to meet the distress. Large public works were opened from March to July. The chief work carried out was the improvement of the Nāgpur dāk line road at a cost of Rs. 10,974. The collection of broken metal also provided considerable work, Rs. 12,279 being spent in this way. The total cost of the works was Rs. 50,603. The maximum number on the works was 6289 in June 1897. Gratuitous relief was also given to those who for various reasons were considered to be incapable of work. Relief was not given in the villages at the homes of the people, but lists of the deserving having been drawn up and thoroughly checked, weekly or daily tickets were given which entitled the recipients to certain doles from grain shops established at 17 centres in the District. In this way 205,170 units were relieved at a cost of Rs. 20,978. In case of emergency patels were empowered to give relief in the villages. In addition dependents of workers were relieved at the works, 40,296 units in this way being relieved at a cost of Rs. 1334. Six poor-houses were established in the District from the beginning of April, a total of 159,700 units being admitted to this form of relief at a total cost of Rs. 15,678. The total amount spent on gratuitous relief was Rs. 37,990. Throughout the District private charity was dispensed with most remarkable liberality. A grant of Rs. 5000 was received from the Indian Famine Charitable Relief Fund and about Rs. 19,000 were collected in the District. The cheap grain shops have already been referred to. In many of the large towns and villages, notably in the Malkāpur

tāluk, there was a daily distribution of *ghuger*, plain boiled juāri, and immense numbers of the poor received help in this way. Clothing was also distributed by private gentlemen. A sum of Rs. 29,798 was advanced under the Land Improvement Loans Act, and Rs. 2169 under the Agriculturists' Loans Act. Although special instructions were issued providing for suspension of revenue in necessary cases, very little advantage was taken of the concession. The cultivators preferred to pay, and in November 1897 a balance of Rs. 19,068 only remained for collection out of a demand of Rs. 11,58,937. To sum up, relief measures lasted till 31st October 1897 and during the period the highest number of persons to whom assist ance was given in one day was 126,381 on the second Saturday of July 1897, which is equal to 26·27 per cent. of the total population of the District. The total expenditure on relief was nearly 1½ lakhs.

Crime.

292. In the early months of the famine, the rise in the price of juāri above 16 seers was the signal for an outbreak of petty thefts and insignificant dacoities, which reached a figure never attained before. But many of the cases were mere raids of hungry men on the standing crops, and the crime was generally of a mild description. The months of January and February before the opening of Government relief works were an anxious time, as the complete failure of the *rabi* crops and the absence of all demand for labour, rendered the distress very acute. Several dacoities occurred along the western border and also in the Amrāpur and Chikhlī circles, but the establishment of patrols enabled the police gradually to restore security. In 1897 when the rains held off and prices remained very high, there was a large increase of petty thefts and petty burglaries, and of cattle thefts and cattle killing, but the cases were very simple and easily

detected and appear to have frequently been committed by people, who regarded a few months in jail with regular food as preferable to a precarious existence outside. Throughout the year, although the amount of crime was greatly in excess of normal, it was never of a very serious nature and there were no signs of an aggressive contempt of authority or a disposition to resist and obstruct the law.

Public health.

293. Up to June 1897 the District was much healthier than in the previous two years, but the consumption of jungle vegetables during the rains produced a violent epidemic of cholera in July, August and September, and diarrhœa and dysentery carried off many victims. For the year ending 31st August 1897 the death-rate was 41·91 per mille as against 46·05 in the previous year, the highest figure being reached in August with a rate of 11·62 per mille. The next month September was also a very unhealthy month with a death-rate of 11·52 per mille. The birth-rate up to 31st August 1897 does not appear to have been affected by the famine as it was 44·80 per mille as against 42·13 in the previous year and slightly exceeded the average mean of the preceding ten years.

The famine of 1899-1900.

294. The harvests of 1897-98 and 1898-99 were both above the average, and at the beginning of the rains of 1899-1900 the outlook was favourable. The monsoon began in June with a fall of 6 inches 10 cents. The *kharīf* sowings were almost up to normal, 800,893 acres being sown as against an average of 820,274. After June the rainfall was quite inadequate, the fall in July being 2·62 inches, in August 1·52 inches, and in September 1·36 inches. After September no more rain fell, and the total rainfall was only 12·27 inches as against an average of 33 inches. The *kharīf* crops withered away, and little or no spring crops could be sown. The loss

caused to the District by this failure of rains was enormous. The normal outturn of the principal food crops, juāri and wheat, in the preceding ten years had been 15 lakhs of maunds; the outturn of 1899-1900 is estimated to have been only 414 maunds, and the money loss represented by this difference is calculated at Rs. 33¾ lakhs. The failure of the crops caused the prices of food grains to rise by leaps and bounds. Shortly before the famine, juāri was cheaper than it had been for many years, and in June 1899 it was selling at 36 seers a rupee. By the 15th September it had risen to 16 seers, and by the end of that month to 10 seers. After that it fluctuated from 9 to 7 seers till the following October, reaching its maximum in June, July and August.

Relief measures.

295. As early as August the possibility of a severe famine was realized, and the Deputy Commissioner was instructed to consider what test-works could best be opened by District Boards in case of necessity. Two such works were opened in September, metal-breaking being the task set, and these were handed over to the Public Works Department as relief works in December 1899 and January 1900. Large works managed by the Public Works Department and under the general control of the Deputy Commissioner and the Commissioner were opened early in November, and formed the backbone of relief throughout the famine. This second famine, coming so soon after the first, took the Administration by surprise, and no approved programme of relief works, with matured plans and estimates, was ready. The Public Works Department was also found unprepared with tools and establishment. The result was that in the first few months the works were disorganized. They were swamped by a rush of people including a large number of immigrants from Hyderābād, and, as a full task could

not be exacted, the people squatted down and from January to March were practically in receipt of gratuitous relief. The numbers rose to 140,000 in January or 29 per cent. of the total population. From December to February it was calculated that 20,000 immigrants from Hyderābād were on works in the Chikhlī tāluk, and in March they were marched to the border and handed over to the Hyderābād authorities. With improved organization and the stiffening of the tasks, the numbers gradually fell to 86,000 in June or 18 per cent. of the population. It had been found necessary to reduce the minimum wage in January from 12 to 9½ chittacks, and this measure also helped to bring about the reduction. From December 1899 to the end of July 1900 the numbers on relief works exceeded 15 per cent. of the total population every month, and all previous estimates of the extent to which relief would be required turned out to be fallacious. The works carried out consisted of breaking stone metal, on which nearly Rs. 20 lakhs were spent; earthwork and ballast collection for the Jālna-Chikhlī-Khāmgaon steam tramway, which was contemplated as a useful feeder line, and which absorbed nearly Rs. 6 lakhs; and the construction and deepening of tanks, to which Rs. 1¾ lakhs were devoted. The money spent on the Jālna-Khāmgaon line was wasted, as the line was subsequently abandoned and the land given back to the cultivators. It is also doubtful whether much of the metal work was of permanent utility, as a considerable portion was stacked in places too far from the main roads to make it worth carting. The total expenditure in the works was Rs. 27,25,161 and the cost of the same at the ordinary rates would have been Rs. 5,65,087. One cause of the high cost was the disorganization of the works during the first few months, and another cause was that the people soon realized that whatever quantity

of work they did they would at any rate get the minimum wage which was sufficient for their subsistence. At the end of the hot weather the policy of opening small village works was adopted with the view of getting the people back to their homes in time for the field work; a few large works being kept open till November to provide work for such people as were not required in the villages. The people were at first reluctant to leave the large works—a testimony to the easy time they had enjoyed there—and some pressure had to be brought by the reduction of wages. In July the number on village works was 41,000, and this gradually fell as the demand for field labour grew. The works mainly consisted of cleaning village sites, improving and repairing village roads, and carrying broken metal along the main roads. Wages were given in the form of grain, and the village officials were responsible that only those needing relief were admitted, admission to the larger works being by ticket only. The expenditure on village works was a little over Rs. 2 lakhs.

Gratuitous relief.

296. Gratuitous relief fell under four main heads, namely, relief of non-working children and other dependants of relief workers on large works, village doles given in grain, poorhouses and state kitchens. From an early stage in the famine all dependants were fed in kitchens on large works. The highest number so relieved was 28,000 or 32 per cent. of the workers in April 1900. The cost of this relief was nearly Rs. 1¾ lakhs, and this was the cheapest form of relief, the incidence of cost per head being only 8 pies. Village relief was started in November 1899. Lists of those eligible under the Code were prepared and checked for each village, and assistance in this form was given to some of the inferior village servants. The daily average number relieved was 3953 or 8 per cent. of the population, the highest figure (6928) being reached

at the end of July 1900. The total cost was a little over Rs. 1⅓ lakhs, and the incidence per head was 1 anna 5 pies. Three poor-houses were opened, one at the headquarters of each tāluk, namely, Chikhlī, Mehkar and Malkāpur. These were used as depots for emaciated and weak vagrants, and might almost be regarded as infirmaries. The numbers were kept down by a constant process of weeding out, healthy people being sent to relief works or to their homes. The highest number of inmates was 4675 in June 1900, the Chikhlī poor-house contributing over 2000 to this figure. The total cost was Rs. 45,000, the incidence per head being 1 anna 2 pies. The system of State kitchens was started in May, and in all 59 were opened. The average daily number relieved was 18,219 or 3·8 per cent. of the total population, the maximum figure of 30,572 being reached in July 1900. The cost was nearly Rs. 2⅓ lakhs, and the incidence of cost per head was one anna. This form of relief was much abused, principally by children who flocked to the kitchens in shoals, and it was acknowledged afterwards that the restrictions on admission were not sufficient. For both forms of gratuitous relief—doles and kitchens—the highest numbers were recorded in June and July 1900, when the percentage of those relieved to the total population was about 7.

Indirect relief.

297. Loans to the amount of Rs. 36,500 were advanced under the Land Improvement Loans Act, and of Rs. 41,727 under the Agriculturists' Loans Act. Under the former Act the greater portion of the advances were made for the repair and construction of wells, under the latter for the purchase of cattle. In connection with the recovery of land revenue strict orders were issued to the Tahsīldārs that no harshness or unnecessary pressure should be used, but owing to the method followed of making individual enquiries the relief given was neither

speedy nor adequate. By 1903-04 the amount remitted on account of the famine was about Rs. 1½ lakhs or nearly 12 per cent. of the total land-revenue demand of 1899-1900.

Private charity.

298. Private charity was at work in the Malkāpur tāluk as early as September 1899. In that month a juāri committee was formed at Malkāpur and a cheap grain shop opened; similar committees were formed and shops opened at Nandurā and Badner Bhuljī during September and October. In the smaller villages also efforts were made to provide extra labour for the poorer classes, and subscriptions in juāri were given for this purpose. These arrangements were not maintained after the opening of Government relief works. The Pentecostal and Faith Missions also did good work in providing employment for distressed labourers, supporting orphans, and distributing clothes and American corn and also medicines to the sick. In April 1900 meetings were held to collect subscriptions in connection with the Indian Famine Charitable Relief Fund, a District committee and three tāluk committees being formed to manage and administer the Fund. A grant of Rs. 1,43,000 was received from the Central Committee, and Rs. 18,231 were raised locally. Of this sum Rs. 24,000 were spent in providing the inmates of the poor-houses and kitchens, and others shown to be in need with clothes; small sums were also devoted to the relief of orphans, the respectable poor and the weavers of Deulgaon Rāja; but the bulk of the fund amounting to over a lakh of rupees was utilized in providing the poorer cultivators with seed-grain and bullocks. This latter form of relief was of inestimable value, over 16,000 cultivators being relieved, and it is estimated that 219,193 acres of land were cultivated, which but for this assistance would have remained waste.

299. There was practically no fodder available except in the Mehkar tāluk, where the juāri had grown to a sufficient height to provide *karbī*, and in the hilly parts of that tāluk there was a certain amount of grass. The prickly pear was used as fodder in one circle of the Chikhlī tāluk, and a certain amount of grass was imported from the Melghāt and the Central Provinces, but the rates were too prohibitive for the poorer cultivators. Many cattle were kept alive on the leaves and young shoots of the *bābul*, pīpal, *nīm* and other trees, and trees of all kinds were stripped bare for this purpose. From the Malkāpur tāluk many head of cattle were sent to graze in the Sātpurā Hills in the Central Provinces, but it is estimated that only one-fourth of the number sent returned alive. No measures were taken for importing grass, but various forest concessions were given. Cattle covered by C class passes were permitted to graze in A class forest land; handstripping of the *anjan* leaves from A and C forests was permitted at the nominal rate of 2 annas a month; and from the 1st May for a period of six weeks the removal of grass in headloads free of all dues was allowed. The total value of these concessions is estimated to have been Rs. 14,000. Under the circumstances of the year a heavy mortality among the cattle was inevitable. At a low estimate 28 per cent. of the total number are said to have perished.

Fodder and cattle.

300. There was a great increase of offences against property, the number of cases reported being almost three times that of the previous year. Thirty dacoity cases were registered, but half of them were only technical dacoities. A large proportion of the theft cases occurred in the vicinity of famine relief works and

Crime and public health.

about 75 per cent. were of a trifling nature, the property stolen being generally either eatables or cooking pots to be sold for food. There were a large number of cattle thefts, and many more occurred which were not reported, as the loss of a bullock, which the owner could not feed, was not considered a very grievous loss. The police were called upon to perform many extra duties under the Famine Code, and a great strain was thrown upon the force. The mortality of the District did not rise much above the normal till January, when it suddenly rose to 6·19 per mille. Cholera of a severe type prevailed in February, and the death-rate rose to 9·61 per mille in that month and to 9·10 per mille in March. The mortality decreased in April, May and June to 7·18, 8·88 and 7·05 per mille respectively, and this was probably due to the better organization of relief measures and to the departure of the Hyderābād immigrants from the District. In July, August and September the death-rate rose again and reached the very high figures of 12·74, 12·79 and 10·69 per mille respectively. The drinking of polluted water and the consumption of fresh jungle vegetables produced another outbreak of cholera in July and August, and diarrhœa, dysentery, and fever were rampant. The death-rate for the year was 95·4, nearly two and a half times the average rate. The year was exceptionally unhealthy, and both rich and poor were affected. The immigration from Hyderābād also helped to send up the death-rate, as many of the immigrants arrived already bearing signs of privation. But it is impossible to avoid the conclusion that much of the excess mortality was the direct result of privation. The birth-rate also showed the effects of the famine; from December 1899 to November 1900 it was 29·3 as against an average rate for the preceding decade of 43·2 ; it reached its lowest in October 1900 when it was only 1·35 per mille.

301. For over six months about 25 per cent. of the population were in receipt of relief, and in the Chikhlī tāluk the number on relief in July 1900 reached the extraordinary figure of 54 per cent. of the population. But there is no doubt that these high figures were partly the effect of the in-rush of immigrants from Hyderābād. The total Government expenditure on famine relief was Rs. 36⅓ lakhs, which was much the highest figure for Berār. At the Census of 1901 the decrease of population was the largest in the Province, namely 57,405 persons or 11·9 per cent. Each of the three tāluks shewed a falling-off, Chikhlī and Mehkar tāluks being the most affected. Chikhlī shewed a decrease of 20,508 persons or 13·7 per cent., while Mehkar shewed a decrease of 32,254 persons or 21 per cent., the largest in the Province. The famine affected all but the wealthy and fairly well-to-do to an unprecedented extent. Many respectable members of the community, who could not accept Government relief, were forced to part with their ornaments and other valuables, and the sacks of copper and other utensils to be seen at Malkāpur station at the beginning of the famine awaiting transmission to Bombay were melancholy evidence of the straits to which they were reduced. The lower castes such as Mahārs and Māngs stood the famine better than the agricultural class and their physical condition throughout was superior. The Kunbī is naturally a lazy man, getting the greater portion of his work done for him in ordinary years, and he had in consequence become soft and flabby. One effect of the famine was that the people to an enormous extent got over their superstitious repugnance to accepting Government relief; breaking stone metal instead of being looked down upon as 'convict labour' rose to the honourable distinction of being Government service. The general

General remarks.

opinion was that from a famine of such unparalleled severity the District would require at least five good seasons for a complete recovery. The recovery was quicker than was expected. The year following the famine was one of bumper crops, and the next four years were also favourable. Many people were able to pay off their debts, and the value of land increased considerably. The wages of labour also rose much above their normal level. Since 1906 there has been a certain setback to the prosperity of the District, on account of the defective rainfall and the fall in the price of cotton, but there is every reason to think that with one or two good harvests the position of the cultivator will again be placed on a sound basis.

CHAPTER VIII.

LAND REVENUE ADMINISTRATION.

302. The early history of the District is obscure; but what little is known shows that the District forming part of the north-western tract of the Deccan was under various Hindu dynasties down to 1294 A.D. In that year the Musalmāns first appeared in Berār and the result of the raid of Alā-ud-dīn Khiljī was the assignment of the revenue of northern Berār, in which the Jalgaon and Malkāpur tāluks were probably included, to Delhi. In 1312 A.D. the District with the rest of Berār came directly under Muhammadan administration. For a brief period from 1316 to 1318 A.D. the District reverted to Hindu rule but from 1318 to 1595 A.D. it was in the hands of various Muhammadan dynasties. In 1596 Berār became an appanage of the crown of Delhi, and remained in this position till 1724 A.D. In that year the battle of Shakarkheldā in the Mehkar tāluk gave the sovereignty to the Nizām of Hyderābād. But this sovereignty was subject to the limitation of the right of the Marāthās to levy an impost known as *chauth*, amounting to one-quarter of the land revenue, and a further contribution known as *sardeshmukhī* amounting to one-tenth of the revenue to cover the cost of collecting the *chauth*. This dual sovereignty lasted till 1803 A.D., when the Marāthā power came to an end. From 1803 A.D to 1853 A.D. Berār remained under the direct control of the Nizām. In 1853 A.D. Berār was assigned to the British and till 1903 A.D. it remained for administrative purposes under the Resident at Hyderābād.* In October 1903 it was amalgamated

Sovereignty.

with the Central Provinces, and has since formed a division of that Administration.

Territorial divisions.

303. Berār was one of the four provinces or *tarafs* into which the Bahmani kingdom was divided about 1350 A.D., and was in charge of a governor or *tarafdār*. In 1480 this province was further divided into two divisions —the Gāwīl on the north and the Māhur on the south —the latter probably including the Chikhlī and Mehkar tāluks and the former the three tāluks of Malkāpur, Jalgaon and Khāmgaon. According to the Ain-i Akbarī the present District of Buldāna comprised a large part of Akbar's *sarkārs* of Narnāla and Baitalwādi and the greater part of the *sarkār* of Mehkar. In 1634 a redistribution of territory took place. Berār was divided into 2 *sūbahs*, each under the control of a *sūbahdār*. The northern *sūbah* known as the Pāyanghāt included the Malkāpur, Jalgaon and Khāmgaon tāluks; and the southern *sūbah* known as the Bālāghāt contained the tāluks of Chikhlī and Mehkar. This arrangement did not, however, last long, and in 1636 Berār as a separate *sūbah* formed one of the four divisions of the Deccan. Berār was assigned to the East India Company in 1853, when the District consisted of the following parganas:— 1. Malkāpur, 2. Jalgaon, 3. Badner Bholji, 4. Pimpalgaon Rāja, 5. Jepur, and 6. Rājur. After the Assignment Berār was divided into two districts, South Berār (the Bālāghāt) with its headquarters at Hingoli, and North Berār with headquarters at Buldāna. After the Mutiny the province was reconstituted into East Berār with headquarters at Amraoti, and West Berār with headquarters at Akolā, the present Buldāna District being included in the latter. In 1864 the tāluks of Malkāpur, Chikhlī and Mehkar were separated from the West Berār district and formed into an independent

charge styled the South-West Berār district. This designation was changed to the Mehkar district in 1865. In 1867 Buldāna was selected as the headquarters of the District to which it thenceforth gave its name. On the reconstitution of the six districts of Berār in August 1905, Buldāna received the Khāmgaon and Jalgaon tāluks from the Akolā District. The District as it now stands is composed of five tāluks, Chikhlī, Mehkar, Malkāpur, Jalgaon and Khāmgaon.

Tāluk boundaries.

304. From the time of the Muhammadan conquest the lowest administrative denomination was the pargana or *mahāl*, both of which terms seem to have signified the parcel of lands known by separate entry and assessment in the revenue rolls of the state. Akbar grouped the parganas into *sarkārs*, of which thirteen formed in his reign the Berār *sūbah*. In 1853 the number of parganas that lay in the Narnāla division, which nearly represented Western Berār in which was included the present Buldāna District, was fifteen, and nearly half of these lie still in the District. The organization into *sarkārs* and parganas survived in the records till 1853, but even before that date it had for practical revenue purposes become obsolete. It was superseded by the term tāluk, which meant the parcel of villages made over to one tālukdār, and after 1853 signified the sub-circle of revenue collections under a State Tahsīldār. Of the five tāluks constituting the District, only four were in existence in 1853. They were as follows:—

Tāluk.	No. of villages.	Area in square miles.
Chikhlī ..	357 ..	1112
Jalgaon ..	232 ..	423
Mehkar ..	346 ..	966
Malkāpur ..	274 ..	638

The fifth tāluk of Khāmgaon was formed in 1870 by transfer of 148 villages from the Bālāpur tāluk.

At the original survey (1861-1870) the number of villages attached to each tāluk was as follows :—

Tāluk.		Government villages.		Jāgīr villages.		Total.
Chikhlī	..	358	..	7	..	365
Mehkar	..	348	..	12	..	360
Malkāpur	..	335	..	4	..	339
Jalgaon	..	214	..	3	..	217
Khāmgaon	..	143	..	5	..	148
Total	..	1398	..	31	..	1429.

Since the original settlement several changes have been made in the tāluk boundaries. Chikhlī transferred between the first and second settlement 48 Government villages and one jāgīr village to the Malkāpur tāluk, six villages to the Mehkar tāluk, five villages to His Highness the Nizām's territory, and received in return eight villages from the Mehkar tāluk. One jāgīr village (Pimpalgaon) was resumed in 1889; and three Government villages were made jāgīr; so that at the close of the revision settlement (in 1896) Chikhlī had 305 Government and 8 jāgīr villages. Mehkar similarly transferred eight of its villages to Chikhlī and six to His Highness the Nizām's dominions and received from them respectively six and six villages; amongst the latter, however, there were four jāgīr villages. Two jāgīr villages—one Pāhur and the other Bhisā—were resumed in 1881 and 1889 respectively. Thus the Mehkar tāluk contained 344 Government and 14 jāgīr villages at the revision settlement. Malkāpur gave seven of its villages as jāgīr

to Rājā Hari Har Rao Bahādur Nemiwant of Hyderābād in 1877 and resumed two of its jāgīr villages, one in 1881, and the other in 1884. Thus the Malkāpur tāluk consisted of 330 Government and nine jāgīr villages at the revision settlement. Jalgaon transferred eighteen villages, eight to Akot and ten to Malkāpur, and received in exchange from Akot one village. The khels of the three large villages of Jalgaon, Jāmod and Pāthurdā, which numbered twelve, five and four respectively, were each counted as a separate village. It received two Government villages and five jāgīr villages from the Melghāt in 1891, and thus at the close of revision settlement it contained 217 Government and eight jāgīr villages.

Khāmgaon shows no change. In August 1905 further alterations in the boundaries of the tāluks of Mehkar, Jalgaon and Khāmgaon were made with a view to making the boundaries of forest charges conterminous with those of the revenue District. Thirteen villages forming the Ambābārwa State forest in the Melghāt tāluk were transferred to the Jalgaon tāluk. Similarly the village of Dhādham, forming part of the Ghātbori forest, was transferred from Khāmgaon tāluk to the Mehkar tāluk. The latter again received the four villages of Mohonā Buzruk, Māndwā Sawat Dongar, Lākhanwāra Buzruk and Pimpri Dhangar from the Bālāpur tāluk. Thus the total number of villages that each tāluk now contains is as follows:—

Chikhlī	313
Mehkar	363
Malkāpur	339
Jalgaon	238
Khāmgaon	147
Total ..	1400

Early revenue administration. Pre-Muhammadan period.

305. The aboriginal unit was in Berār, as all over India, the village. Into the vexed question of the nature of the early village community it is not necessary to enter here, complicated as that question is by the difficulty of describing in terms of civilized thought the half-conscious reasonings or instincts of savages, and in India by the unreliable nature of the evidence. Of the differences between the primitive Dravidian and the primitive Aryan village, of the early growth of law and the subsequent growth of a quasi-feudal society in India, we really know absolutely nothing. The latter process seems to have been at least accelerated in Berār by the successive invasions, and their resulting overlordships. The Indian village has in a crystallized form survived them all, and into the successive types of rule its headman or patel has always been adopted as an integral part. As a leader of the party of settlers the headman had a special holding set apart for him, and the territorial chief was also supported by another lot of land in each village, the entire produce of which went to him. This latter plan, however, was gradually superseded by the chief taking a share in the grain produce of all lands, except the village headman's and certain other privileged settlers.' This share in the grain became the principal source of state revenue, and is the parent of our modern land revenue. The traditional share in the produce so taken was one-sixth, but there is evidence to show that this limit was freely raised when the necessity arose. With the introduction of the grain share came the appointment of a second official, the prototype of the patwāri, and he also was remunerated by a hereditary holding of land. It is these ancient holdings that were afterwards called by the Muhammadan rulers *watan*. All the *watan* lands and the various privi-

leges and dignities associated with them constituted a family property which was capable of descending to a number of heirs jointly. Further, in each village there grew up a staff of artizans, menials and servants, who became hereditary and served the village, not for payment by the job (such a thing was of course unknown) but for a regular remuneration, paid in kind, chiefly by a fixed share in the harvest. This ancient village community is the prototype of the modern Berār ryotwāri village.

Early Muhammadan period, 1294 A.D.—1596 A.D.

306. We possess no detailed information about the earliest method of Moslem revenue management, but the policy seems to have been to preserve the older village institutions. The hereditary offices of Deshmukh and Deshpāndia are supposed by some writers to owe their origin to this period, but it is a very doubtful supposition. The Deshmukh was a head patel of a circle of villages, and was responsible for apportioning and collecting the land revenue, while the Deshpāndia was a head patwāri or kānungo and kept the accounts. They were always Hindus, the Deshmukh generally a Kunbī and the Deshpāndia a Brāhman, and they may have been instituted by the Muhammadans to conciliate a conquered people. An interesting description of this period may be quoted from Sir A. Lyall: 'If we 'take the centuries between 1300 and 1600 A.D. as the 'period (roughly stated) of independent Muhammadan 'dominion in the Dakhan, and compare it with the same 'breadth of time in Western Europe, the Dakhani 'government will not lose much by comparison. We 'shall be struck by resemblances more than by constrasts 'in all that concerns civil policy and the use made of 'their arbitrary power by princes and lords of the land. 'Long wasting wars, bloody feuds, revolts, massacres,

'assassinations, cruel and barbarous punishments,'' sad 'stories of the death of kings''—all these things fill 'the chronicles of Plantagenets and Valois as plentifully 'as the annals of the Bahmanis. Yet, as has often 'been said, although these descriptions now startle us 'into horror and astonishment, it may be guessed that 'life in those times was more tolerable than it appears 'to modern readers. A majority of the people took no 'share at all in the constant fighting, or in the perilous 'intrigues which were continually exploding in violent 'catastrophes that shook or overturned the throne; 'while another section of the people enjoyed the stirring 'life and the chances of rebellion, and staked their lives 'on the sport quite as readily as men now risk their 'limbs against a tiger. For Berār, it seems to have 'been always an agricultural country, situated off the 'high road of foreign armies, and distant from the capi-'tals of royalty. It suffered like other districts from 'inroads and internal disorders, but its battlefields are 'comparatively not numerous. Then the settled Muham-'madan government always attempted, in the interests 'of revenue, to protect the tillers of the land, keeping 'the collections as much as possible in their own hands, 'except when jāgīrs were granted, and never formally 'abandoning the cultivator to the mercy of a feudal 'lord. We may conjecture that the peasantry as a class 'were much above the mediaeval serfs and villeins of 'Europe; and altogether that they were at least as 'well off under the Bahmani and Imād Shāhi rulers as 'the commons of any outlying counties of England 'during the great wars of the fourteenth and fifteenth 'centuries. Probably the peasants of France were worse 'off up to the end of the seventeenth century. Certainly 'the *sūbah* of Berār was in a high state of cultivation, 'and yielded an ample revenue when Akbar annexed

'it; and the land must have prospered still more under 'the wise administration of Malik Ambar, of whom more 'hereafter.

'In those ages the whole Dakhan swarmed with 'adventurers from every nation in Asia, and from the 'African coast of the Indian Ocean. These men and 'their descendants settled in the towns, their chiefs 'occupied most of the high military and civil offices; 'but, in Berār at least, the Muhammadans appear to 'have left the Hindus in undisturbed possession of the 'soil. And although the hereditary revenue authorities, 'the Deshmukhs and Deshpāndias who were chief officers 'of districts with much influence and profit, are said 'to have been instituted by the early Muhammadan 'kings, yet in Berār these places and perquisites have 'from time immemorial been in the hands of Hindus.'

Mughal period 1596 A.D. to 1720 A.D.

307. Berār was ceded to the Emperor Akbar in 1569 A.D., and was one of the *sūbahs* which came under the famous land-revenue settlement made by him and his Hindu minister Todar Mal. The early Hindu system had been one without any survey or measurement and without any records to speak of. The Mughal rulers crystallized it into more business-like permanence by measuring and recording villages, parganas and *sarkārs* with their revenue assessment. The first beginning of a change from the mere levy of a share of grain to a regularly assessed cash revenue may be traced to Akbar's settlement, and the cash rates were, when possible, fixed for a period of years instead of being liable to annual alteration. A more or less uniform system of revenue accounts was also established. The settlement was fixed by measuring the arable lands and making a careful estimate of their produce. The unit of land for purposes of assessment was taken to be a *bīgha*,

a term used to denote a piece of land measuring a little more than two-thirds of an acre. Each *bīgha* was rated at the value of one-fourth the estimated produce, and the sum total of the demand on a village or group of villages thus calculated was termed its *tankhwā* or standard rentroll; from this rating were omitted lands which were barren or never brought under cultivation. The average rate of assessment per *bīgha* of land was R. 1-4. Mr. Bullock, in his Report on North Berār for 1854-55, gives the following account of the land assessment of this province under the Mughals. It is probably taken from some old papers preserved among the kānungo records, but these are usually copies, several times repeated, of original documents.

'I may as well mention that under the kings of Delhi, 'when the mode of assessment was under strict regulation, 'the valley of Berār was divided into three main des-'criptions of land, *viz.*, *ainkāli*, *miankalas*, and *kalās-'pati*. The *ainkāli* was the deep black soil. The *mian-'kalas* was the soil where the black began to mingle with 'a lighter description. The *kalāspati* was the light soil 'lying towards the hills. The black soil is towards the 'centre of the valley. Each of these divisions had its 'general rate fixed upon each *bīgha*, but divided into 'various sorts with a rate on each, and these rates were 'only slightly modified by local circumstances.

'The *bīgha* of arable land was less than the *bīgha* 'now in use in Khāndesh or elsewhere, which is 3600 'square yards, and the garden and *inām bīgha* was larger, '*viz.*, the *inām* land was measured by the *Ilāhi gaz*, 'equal to 7225 square yards per *bīgha*. The garden 'land was measured by the *gaz*, *Barā Sikandari*, which 'gave 5500 $\frac{69}{100}$ square yards per *bīgha*, and the arable 'land by the *Chhotā Sikandari gaz*, which gave 2256 $\frac{25}{100}$ 'square yards per *bīgha*. The average rates on land were

'as follows: first sort, divided into two sorts—first sort 'R. 1-3-9, second sort As. 13-3 per *bīgha*; second sort, 'subdivided into two sorts—first sort R. 1-1-3, second 'sort As. 12-3 per *bigha*; third sort, subdivided into two 'sorts—first sort As. 11-6, and second sort As. 11-3 per '*bīgha*. Garden land in two kinds—first sort Rs. 3-11-0, 'second sort Rs. 2-4-0. The whole was under *khām wasūl*, 'and the Annual Settlement paper was as nearly as 'possible that which I have now introduced, but with 'even more exact detail. We can form some idea of the 'prosperity of the valley at that time, as the total reve- 'nue in the year quoted during the reign of Alamgīr 'was Rs. 27,44,750-11-0, because the land was fully culti- 'vated, and the population abundant and vigorous, in- 'stead of being scanty, ill-fed, and weakly, as they are now.'

The present Buldāna District comprised a large part of Akbar's *sarkārs* of Narnāla and Baitalwādi, and the greater part of the *sarkār* of Mehkar. The demand on account of land revenue amounted to more than sixteen lakhs of rupees. Another important settlement in Berār was made by Malik Ambar, a minister of the Nizām Shāhi dynasty, which established an independent rule in the Deccan from 1605 A.D. to 1628 A.D.; although this settlement left a great mark on the province, if the traditions of the people are to be believed, the information about it is very meagre. It is probable that his assessments varied with the crop and were not fixed like the Mughal settlements; they were also lump assessments on the village in some cases. Grant Duff states that when the assessment was in kind it was two-thirds of the produce, and that where there was a cash assessment, it equalled in value one-third of the produce. Malik Ambar is also credited with having settled the land revenue upon a recognition of private property in the land, whereas Akbar had held that all land belonged to the State

Writing in 1870 Sir A. Lyall estimates that the revenue raised in Berār in the seventeenth century was much larger than that paid under the original settlements made after the cession, and that the cultivated area was not less. His conclusion as to the view we ought to take of the history of this period is as follows: 'It is a common mistake 'to suppose that the normal state of India was that in 'which we English found the country when we con-'quered most of it; whereas each province usually fell 'into our hands, like a rotten pear, when it was at its 'worst, and because it was at its worst. The century 'that preceded our rule may be regarded as a catastrophe 'in the history of India's government—a dark age of 'misrule interposed between two periods of comparative, 'though unequal, light. We, who are now clearing away 'ruins, repairing an utterly dilapidated revenue, may 'sometimes fancy that we are raising a new and quite 'original edifice, when we are only reconstructing upon 'the old foundation up to the level of earlier architects.'

Period of double government (*Do Amli*), Marāthā and Nizām, 1720 A.D.—1803 A.D.

308. The Marāthā connection with Berār originated with the grant of *chauth* and *sar-deshmukhī* by the Delhi Emperor in 1717 A.D. The Marāthās pretended to keep regular accounts with the Nizām's officers who were never openly ejected from their posts, as from a conquered country, though they were often entirely set aside for a time. The districts were called *Do Amli*, that is, jointly administered; and in all the revenue papers the collections are divided, the Marāthā share being usually sixty per cent. Of this percentage ten per cent. was called *sar-deshmukhī* and the rest *mokāsa*, which seems in Berār to have been the technical term that included in a lump sum all the Marāthā dues except the ten per cent. above mentioned. The *mokāsa* was thus made up; *chauth*,

twenty-five per cent; *faujdār's* allowance for district administration, twenty-five per cent. This period has been described as one of barefaced plunder and fleecing without attempt at principle or stability. Whenever the Nizām appointed a collector, the Marāthās appointed another, and both claimed the revenue, while foragers from each side exacted forced contributions, so that the harassed cultivator often threw up his land and helped to plunder his neighbour's.

Period of Nizām's sovereignty, 1803—1853 A.D.

309. This period was one of even worse mal-administration than the former. The system was introduced of farming out the land revenue to contractors, who adhered to no rates, but squeezed what they could out of the ryot's crop and his goods and chattels. Whole tāluks and parganas were let and sublet to speculators for sums far above the ancient standard assessment. During the ministry of Rājā Chandu Lāl (1820-1840) the land revenue of certain tracts was regularly put to auction at Hyderābād for the highest bid. It is related of that famous minister that he did not even respect these auction sales, as it was usual to do, but disposed of the same contracts simultaneously to several different buyers. Then came the opportunity of the pargana officers; he who secured them on his side kept the farm; or sometimes these officers solved the complication equitably by putting all purchasers on a kind of roster, whereby each got his turn at the collections. While this roster was known to be full, even Rājā Chandu Lāl could not persuade a fresh set of contractors to deal with him. There is a story told of one of these contractors that he rode out of Hyderābād after the auction with his face to the horse's tail. His followers approached him and asked, 'Why this undignified position?' 'I am on the look-out,' said he, 'for my successor to overtake

me.' Some of the great farmers-general deserve mention. One Rājā Bisan Chand who held the greater part of the Berār valley in farm about 1831 left a name at which the Kunbī still grows pale ; to pronounce it of a morning early is unlucky. Another by name Pūran Mal, a mighty moneylender of Hyderābād, at one time got most of Berār in farm. In 1839 he was turned out of his districts by the Nizām's minister, under pressure from the British resident. Pūran Mal refused to quit hold of his security for advances made, and showed fight when his successors sent agents to take his place ; however, in the end he had to give way ; but he presented to the Hyderābād Government an account showing a balance due to him of two millions sterling, which the ministry altogether refused to pay, proving by a different system of book-keeping, that Pūran Mal was deeply in debt to the treasury. Pūran Mal's successors were Messrs. Pestanji and Company, enterprising Pārsi merchants, who in 1841 received large assignment of revenue in Berār for reimbursement of advances to the State. But in 1845 they were ordered to give up their Berār districts, and on their refusal their collecting agency was attacked and sixteen men killed. They were then forced to evacuate the assignments with a claim of forty lakhs of rupees against the Nizām. Messrs. Pestanji and Company had made large and liberal advances to tenants in Berār : they had thus restored cultivation over wide tracts, and rekindled the lamp in many deserted villages. Among Berār agriculturists they left a very good reputation. One result of the farming system and the disorder into which the country fell, was a great decrease in the revenue. The revenue collected about 1815-20 was not more than half the sum which the province was estimated to yield in 1803, and the land revenue of the present Buldāna District mentioned in the treaty of 1853 was

only a little more than three lakhs, a great fall from the 16 lakhs of Akbar's settlement. Under the farming system the Government had no means of checking false revenue returns, and the rough enquiries made by the British officials after the cession shewed cultivation to be concealed to an incredible extent. Thus in 1854 the Resident reported that whereas the cultivated area in North Berār was recorded at 425,000 *bīghas*, the naked eye detected by rapid survey of each village more than 1,700,000 *bīghas*. The Government simply looked to the revenue for which the contractor was answerable, and did not trouble about the extension or otherwise of cultivation. In spite of this concealment of cultivation the ryots in 1853 were found to be in a very depressed and impoverished state. This was due, not so much to the severity of the assessment for that was not found to be too heavy, but to its shameful inequality. Deshmukhs, Brāhmans, Rājputs and Musalmāns were paying an average of 7½ annas a *bīgha*, while the Marāthā Kunbī was paying as much as R. 1-14 a *bīgha*. The mode of assessment was very arbitrary and seldom had any reference to the capabilities of the soil. Thus it was found that one man was paying Rs. 10 for land of the same extent and description as that for which another man was paying Rs. 100. When waste land was required by a cultivator it was apportioned out by the patwāri by guess work so that the amount allotted to any individual depended partly on the ability of the patwāri to judge area, and partly on his goodwill towards the cultivator.

Land tenure and the position of revenue officials prior to 1853.

310. The ordinary tenure from time immemorial had been that which permitted a man to keep possession of his fields so long as he paid to Government the customary rent. Some

such general principle of reciprocal convenience must have always prevailed, so long as land was more plentiful than cultivators. Malik Ambar (1612 A.D.) is stated to have recognised the ryot's private property in his land, but such rights, if ever they were conferred, cannot long have out-lasted the wear and tear of the disorders which followed his death. We may suppose that where the tenants managed to keep land for any long time in one family they acquired a sort of property adverse to all except the Government; that where the land changed often by the diverse accidents of an unsettled age, in such cases occupancy never hardened into proprietary right. Good land would have been carefully preserved, bad land would be often thrown up; failure of crops or the exactions of farmers would sever many holdings; and all rights ceased with continuity of possession. When misgovernment became chronic, and the country was incessantly exposed to be wasted by famine, war or fiscal extortion, the tenant's hold on any one piece of land would be more precarious and ephemeral. But perhaps it may be said that in theory the general basis and limit of property in the land was cultivating occupancy undisturbed, except by violence or injustice, so long as the traditional standing rates of assessment were paid upon the fields taken up. It is easy to see that various rights and prescriptions might, under favouring circumstances, arise out of this sort of holding. Several terms as *mirāsi*, *mundkari*, etc., were formerly known to distinguish the class of occupants in Berār whose possession of their land was long established and by descent, but their precise privileges were never closely defined. The essence of these holdings seems to have been the privilege of paying a fixed sum without regard to cultivated area, and the right to trees. The property was also admitted usually to be heritable and

transferable. Then certain advantageous tenures were created by expedients used to revive cultivation in deserted tracts; long leases were given at a rent mounting upwards very gradually year by year, or a whole ruined village was made over by what is called *pālampat*, which fixes the rental of the entire estate without taking account of the spread of cultivation. Whatever rights in the land may have grown up previously, they all disappeared under the Marāthā and Nizām's Government. Under this régime the mass of cultivators held their fields on a yearly lease which was made out for them by the patel at the beginning of each season: the land was acknowledged to belong to the State, and as a general rule no absolute right to hold any particular field, except by yearly permission of the officials, was urged or allowed. A man could not always give up or transfer his holding without official authorization. Cultivators were ejected from their holdings and others put in their places, as it suited the caprice or interest of the farmer of the revenue. Under such a system all value was wrung out of property in land.

The patels, Deshmukhs and Deshpāndias who were employed to manage the collection of land revenue in villages and parganas never got beyond hereditary office nor transmuted themselves into proprietors of the land. The patel always remained the agent between the State and the village tenants for cultivation and collections. He was paid by rent-free land, money dues and dignities, the whole being grouped under the term *watan*. The Deshmukhs and Deshpāndias had risen to great local importance under the Muhammadan dynasties. They held by virtue of office the right to take certain dues from the revenue collected in their subdivisions, but some of the more powerful families received large grants of land in jāgīr and patents for the collection of additional

subsidies, on condition of military or police service, and the maintenance of order. Towards the decline of the Mughal power in Berār they sometimes obtained their subdivisions in farm, and some of them were probably fast developing into the status of tālukdārs and zamīndārs of Upper India. But the Nizām and Marāthās were too powerful to let any subjects stand between them and the full demand, and in 1853 it was decided that though these officials had frequently, beside their money dues, large quantities of *inām* or revenue-free land, and they themselves advanced the most extravagant pretensions, their real position was that of hereditary officers and not that of landed proprietors.

Early British administration.

311. The period from 1853 to 1861, the first year of the survey settlement in the Buldāna District, was spent by the British officials in clearing up the confusion into which the land-revenue administration had fallen, and in feeling their way towards some better system. The services of the Deshmukhs and Deshpāndias were dispensed with, but the patel and patwāri were retained. The native system was carried on temporarily with the difference that security and fixity of definite demand were given. The Government of India ordered measures to be taken for organizing a survey and suggested a settlement for five years with an annually increasing *jamā*, where circumstances warranted it. Further instructions were issued in 1856 to the effect that a revenue survey should be instituted and a settlement formed which 'while it shall put an end to all unlicensed exemptions and privileges and shall secure a fair revenue to the State, shall by the recognition of proprietary right in those who can establish a hereditary or prescriptive title and by the protection of the interests of other cultivators of the soil, invest tenures

'of land with security and permanency under certain 'declared conditions and shall restrict the demand of the 'State within reasonable limits, which shall not be sub- 'ject to variation for a fixed term of years.' The system of measurement by the local patwāris was approved; the ryotwāri system of settlement was condemned, and the introduction of a village system of settlement with joint responsibility was recommended. Pending the introduction of some regular system of survey and settlement the land-revenue administration appears to have been carried on according to the discretion of each Deputy Commissioner tempered by occasional instructions from superior authority: an annual *jamābandī* was made by the Deputy Commissioner through the medium of the patel, and the account of each man's holding was taken from the patwāri's papers. This system was fraught with the greatest inconvenience both to the Government and to the people, and was made a fruitful source of speculation and corrupt practices. Each officer charged with the carrying out of the *jamābandī* arrangements was necessarily virtually charged with discretionary powers to remit revenue to any extent, and was, from the extensive tract of country over which his supervision extended, entirely dependent upon his native revenue subordinates for the data on which the *jamābandī* was formed, and could not exercise any real and salutary control over the correctness of the return showing the fluctuations of cultivation and revenue derivable therefrom. In some cases a rough measurement of land under cultivation was made with a rod six cubits in length. The agency available was a very imperfect one, and the magnitude of the work prevented it being carried out with any great accuracy. There was an intention at the outset to rate the land according to its productive powers, as from three to five different rates were found at settle-

ment to exist in some of the villages, but it proved a failure, as at settlement inferior soils were found assessed highly, and rich soils assessed lowly, as if there had been no method whatever in the distribution of rates. In some cases of the Mehkar tāluk for the first three years the land was assessed by a lump sum being fixed for each village according to its size; the standard adopted at first being the same as that found under native rule. Subsequently the area of the holdings was arrived at by the native system of *nazar andāz* or simple guess work, the eye and imagination being the only 'instruments' used, and finally a rough measurement was carried out as in the other tāluks. Although these measurements were anything but reliable, neither the means at command nor the mode adopted being calculated to produce very accurate returns, they were nevertheless sufficient to form the basis for a more satisfactory and more equitable system of assessment than the existing one. In order to encourage cultivation and the taking up of waste land, the system of giving out land on *kauls* (leases at a low but gradually increasing assessment) was also adopted. In 1857 the Commissioner submitted a report on the progress made in the revenue survey. He reported that the *khasrā* survey by patwāris had been a complete failure and practically no progress had been made. The Government of India then decided to send professional survey parties to carry out the survey on the system followed in the Punjab and Central Provinces, but for various reasons the operations were postponed. In the meantime in 1859 an experimental survey on the Bombay system of parts of two districts (since handed back to Hyderābād) was started by Captain W. C. Anderson. In 1860 it was proposed that Captain Anderson's operations should be extended to the rest of Berār, and after much demur the Government of India in 1861 consented

to the introduction of the Bombay system which will be described later. In spite of the absence of a proper system of settlement this early period of British rule was one of great prosperity. Remissions of revenue were almost unknown. Writing of this period in 1870 Sir A. Lyall remarks that, 'the land revenue increased and 'multiplied with marvellous rapidity, under the combined 'stimuli of good government, railways and the Manches-'ter cotton famine. Cultivation spread over the land 'like a flood tide'; and Sir R. Temple's remarks in 1867 are also deserving of quotation. 'The condition of 'Berār when the province was assigned to British manage-'ment, though weakly, and needing restorative measures, 'was not beyond the hope of speedy recovery. And 'fortunately the means of restoration were at hand; for 'the soil was famed far and wide among the peasantry 'for its fertility; and its repute, always high, was further 'enhanced by the fact of so much of it having remained 'fallow of late years—a circumstance which was sup-'posed to ensure a rich return to those who reclaimed the 'waste and raised the first crops on virgin culture. The 'neighbouring districts were full of families who had emi-'grated thither from Berār, and who, with the usual 'attachment of the people to their original patrimony, 'were anxious to return on any suitable opportunity. 'Thus hundreds of families and thousands of individuals 'immigrated back into Berār. Many villages in the 'Nāgpur country lost many of their hands in this way, 'and were sometimes put to serious straits. Some 'apprehension was even caused to the Nāgpur officials. 'But of course the natural course of things had its way, 'and Eastern Berār became replenished. This was only 'one mode out of several, which it would be tedious to 'detail, whereby the cultivation of Berār was restored 'and augmented.'

Up to 1856 there was no regular system of collecting the Government revenue or keeping the accounts. Sometimes money was carried to the credit of Government as revenue, which was in fact borrowed by the Sar Naib (or Tahsīldār) from a *sāhūkār*, the Sar Naib realizing it subsequently as best he could. In some cases the tāluk accounts dealt not with villages but with the subordinate charges under the *kāmdārs*, whose duty it was to make the collections from the villages and remit them to the tāluk *kacherīs*. The *kāmdārs* received receipts from the Sar Naibs or Tahsīldārs, and the village authorities from the *kāmdārs*. Elsewhere village collections were made very much in *akrās* or orders on the money-lender of the village. In 1856 instructions were issued ordering all payments to Government to be made in cash: the patel, as the village representative of Government, was to collect dues, dealing directly with the landowner, to give receipts and to transmit the money direct to the Tahsīldār. The *kāmdārs* interposed between the patels and the Tahsīldār were abolished, and the Tahsīldārs were to give receipts to patels.

Berār survey and settlement system.

312. The basis or unit of assessment is the survey number or plot of land of a size adapted for cultivation by a peasant with a pair of bullocks. The arable land, whether cultivated or waste but available for cultivation, is split up into these numbers, the area of which is accurately ascertained by survey measurement. Each field is separately measured by means of the chain and cross staff, and in the field register there is a separate map of each field complete in itself. The area of the holding is obtained by simple arithmetic, and the calculations are recorded. This detailed field register obviates the necessity of having the village map on a larger scale than 8 inches to the mile. The area of each

survey number does not exceed from 20 to 30 acres, and the minimum below which survey numbers cannot be divided is 5 acres in the case of dry crop land, 1 acre in the case of rice land, and ½ acre in the case of garden land. The fields are marked off from each other by a *dhura* or a narrow strip of land, 4½ feet in breadth, being left uncultivated between them; by mounds of earth (*warlī*) 10 feet in length by 5 feet in breadth, and 3 feet in height, and by stones (*gotā*, *patthar*) between 2½ and 3 feet in length sunk in the ground at certain angles. Besides the culturable land the *gaothān* or village site is also surveyed and allotted, and land is reserved for free grazing and other purposes. The term *parampok* is used for numbers that are unculturable by reason of having tombs, sites of wells, etc., on them, and the Bombay plan of allowing parts of numbers to be deducted from the culturable area as bad bits (*potkharāb*) is followed. The survey being done, the classification of the soil begins. There are three classes of land, unirrigated or dry crop (*jirāyat*) land, rice land and garden land which is called *motasthal* if irrigated by means of a well, and *pātasthal* if irrigated by a channel. For classification purposes each field is divided temporarily into about twelve parts of some two acres each. Three tests to discover kind of soil, depth of soil, and freedom from defects are made in each part. For the first test soils are divided into three classes or orders, which are described briefly as black, red, and white. The full description is: 'First order, of a 'fine uniform texture, varying in colour from deep black 'to deep brown. Second order, of uniform but coarser 'texture than the preceding, and lighter in colour, which 'is generally red. Third order, of coarse, gravelly, or 'loose friable texture, and colour varying from light 'brown to grey.' For the second test, that of depth, the soil is dug up and a crowbar driven in until it is

obstructed by rock or some hard substratum or until it has gone in $1\frac{3}{4}$ cubits, that is, $31\frac{1}{2}$ inches. For the third test a list of eight defects has been drawn up, the chief being the presence of fragments of limestone or of excessive sand, slope, liability to flooding, excess of moisture, and clayey soil. When a classification is being made, the classer draws an outline of each field, marks the parts into which it is temporarily divided, and enters in each part figures and symbols to show the results of each test. A soil to be of standard quality, a sixteen-anna soil, must be black, of full depth, and free from all defects. Indeed, it may have some special advantage, such as a beneficial flooding in the rains, which raises it two or four annas more. For every detail or combination of details in which a plot falls short of standard quality so many annas are deducted according to a table which has been drawn up. Each field is finally valued as a field of so many annas according to the average value of the plots contained in it. In the case of garden land it is necessary in addition to examine the effect of the well or other means of irrigation on the soil. Rice land is classified on a scale of its own. The full details thus obtained about each field are entered in a *prate* or field book which is kept at the headquarters of the District.

These operations of measurement and classification have nothing whatever to do with the pitch or amount of the assessment. They are only the methods by which the assessment is distributed over the numerous individual holdings of a ryotwāri system. The basis of the distribution of the assessment having been fixed, the next step is for the Settlement Officer to work out the rates of assessment. These rates are determined in the following manner. The area dealt with, which is the subdivision of a District known as the tāluk, is divided into groups homogeneous as to physical characteristics and economic

advantages, such as climate, rainfall, general fertility of soil, communications and the like. For each of these groups uniform maximum rates are fixed. These maximum rates are the sums which would be leviable upon a field, the soil valuation of which is sixteen annas. Thus if the maximum rate be Rs. 3 per acre of a sixteen-anna field, the assessment per acre upon a field the valuation of which was eight annas would be R. 1-8, and so on. By applying the maximum assessment rates to the soil valuation the rate per acre on each field is arrived at. In an original settlement the difficulty is to arrive at suitable maximum rates. This difficulty was solved for Berār by taking the rates found in the neighbouring District of Khāndesh as a basis for the early settlements. Special rates are imposed on rice and irrigated land. The settlement is made for 30 years and at the end of that period is liable to revision. In a revision settlement the Settlement Officer before fixing the maximum rates considers what direction the revision should take. For this purpose he reviews fully every circumstance shown in the past revenue history, prices, markets, communications, rents, selling, letting and mortgage value of land, vicissitudes of seasons, and every other relevant fact indicating the incidence of the previous assessment and the economic condition of the tract, and upon this indication he bases his proposals for enhancement or reduction of assessment as the case may be. When he finds from the records of the previous settlement, that the assessment was designedly pitched low with the object of encouraging cultivation, or for other reasons deemed sufficient at the time, and if he further finds from the land records of the period of the lease under revision that cultivation has in consequence largely expanded, that prices have risen, that the assessment bears a low proportion to the sale, letting and mortgage value of the land,

and that notwithstanding vicissitudes of season the assessment has been paid with conspicuous ease, he will probably propose an increase of assessment. If, however, he should find that the condition of the country has been stationary, that prices have not risen, and that the country has not been developed or any rise occurred in the value of land, he will not propose any enhancement. Again if the assessment at the original settlement was pitched high, and the cultivation has been contracted, or the revenue has proved difficult to collect, and the relation of the assessment to the value and rental of land is found to be high, the Settlement Officer will propose a reduction. The general result to be attained by the revision of assessment being decided on, the maximum rates are proposed which, when applied to each field by means of the classification, would bring about that result, higher rates being imposed on those groups which enjoy the greater advantages, and lower on the less favourably situated groups. In this way the total assessment, which it is reckoned that the subdivision will bear, is equitably distributed throughout each group, village and field.

Land tenure.

313. The ordinary tenure is the ryotwāri tenure, and all land paying revenue to Government under that system is known as *khālsa* land. The State is recognized as the superior landlord, and the settlement is made directly with the cultivator himself and not through middlemen. The assessment is on the land, not on the person. Subject to certain restrictions, the occupant, who is termed *khātedār*, is absolute proprietor of his holding, may sell, let or mortgage it or any part of it, cultivate it or leave it waste, so long as he pays the assessment, which may be revised on general principles at the end of the fixed term. Being in arrears with the assessment at once renders the right of occupancy liable to forfeiture. No occupant is

bound to hold his land more than one year if he does not like it ; as long as he gives notice according to law, he is free to relinquish his holding. The occupant is free to make any improvement he likes, but he must not apply the land to any other purpose than agriculture without the permission of the Deputy Commissioner. Government retains a right to all minerals in the soil. Only one occupant is recorded as the *khātedār*, to whom the Government looks as responsible primarily for the revenue. Apart from this he is not necessarily a person with any rights in the soil whatever. Mutation of names is not compulsory, and hence it often happens that a *khātedār* from motives perhaps of sentiment, perhaps of sloth, prefers to keep his name on the Government registers long after he has parted with the land. This description requires to be qualified in the case of land given out for cultivation since 1st January 1905. From that date all unalienated assessed land is disposed of subject to the following additional condition, *viz.* 'neither the occupant, his heirs, executors, administrators, and approved assignees shall at any time lease, mortgage, sell, or otherwise encumber the said occupancy or any portion thereof without the previous sanction in writing of the Deputy Commissioner.'

Malkāpur, Khāmgaon and Jalgaon tāluks. Original settlement.

314. The survey was first commenced in Berār at the end of March 1861, and the first tāluk to come under settlement was that of Malkāpur. Seventy-one villages of this tāluk were dealt with by Colonel Anderson, the first Superintendent of the original survey in 1862, and these operations were the foundation of all subsequent Berār survey and settlement. It is interesting, therefore, to examine the basis of the rates fixed for these villages. Colonel Anderson was guided

in fixing his rates by his experience of the rates of assessment which had been successfully introduced into different Districts of Bombay and especially in the adjacent District of Khāndesh. It was found that the rates which had been applied in 1856-57 to certain villages of that District—20 miles distant from those of the Malkāpur tāluk that he was dealing with—were working most successfully. Colonel Anderson therefore took these rates as his guide. But in spite of the fact that at the time of the imposition of these rates prices were much lower than in 1861, it was thought expedient to adopt a somewhat lower rate of assessment. Malkāpur was the first tāluk of Berār to be settled, and with a people who had no intimate acquaintance with the new settlement methods, it was necessary to avoid the faintest approach to over-assessment. Colonel Anderson therefore reduced the Khāndesh rates by 18 to 12 per cent., not because he believed them to be oppressive with reference to the prices ruling in 1861-62, but for the three reasons (1) that it was desirable to conciliate the people and make the survey acceptable, (2) that the people had recently been put to great expense in clearing and bringing new land under the plough, and (3) that even on his reduction the rise in revenue over what the people had been previously paying would amount to 33 per cent., and he thought that was sufficient. That this cautious attitude was justified is shewn by the reception given to the new settlement. In some instances the whole of the occupants of land in a village threw up their lands and it was not till May 1862 that the resignations of land almost entirely ceased. By that time the moderation of the assessment was recognised, and not only was the resigned land taken up again by those who had originally resigned it or by others, but nearly all the unoccupied assessed land was also taken up. Colonel Anderson in his

first proposals divided the villages into two groups with maximum rates of R. 1-10 and R. 1-8 per acre, proximity to bazars and to future railway stations being the principal factors in making the classifications. Subsequently in 1863-64 Colonel Anderson had to settle 132 more villages of the Malkāpur tāluk, and he considered that his first maximum rate of R. 1-10 was too low. Since he had settled his first 71 villages in 1861-62, prices instead of receding, as he had expected, had risen with an indication of remaining high. Therefore, abandoning the reduction he had originally effected, he took about the full Khāndesh maximum rate of 1856-57 of Rs. 2 for the first group, and on a lower group he placed the rate of R. 1-13, excepting a very few hill villages, on which was placed the rate of R. 1. Colonel Anderson had next in 1864 to deal with 180 villages of the Bālāpur tāluk, a portion of which has since gone into and forms part of the present Khāmgaon tāluk. By that time the Malkāpur rates were working so satisfactorily that he resolved with one exception to apply them, and he did so, grouping the villages into three groups with rates of Rs. 2, R. 1-13, and R. 1-10; subsequently a few villages along the hills were rated at R. 1-6. The exception was the village of Shegaon to which for special reasons he applied the rate of Rs. 2-4. Captain Elphinstone, who succeeded Colonel Anderson as Superintendent, dealt with the Jalgaon tāluk, and in fixing his rates he also referred to and guided himself by the rates applied in Malkāpur, though for special reasons he placed certain of his Jalgaon villages in his highest group with a rate of Rs. 2-4, the second and third groups being rated at Rs. 2 and R. 1-8. It is not possible to give the exact results of the settlement for the three tāluks as a whole, but a comparison may be made for various portions of the area dealt with. In the Bālāpur tāluk, which in-

cluded the Khāmgaon tāluk, the revenue of 180 villages was increased from Rs. 2,46,820 to Rs. 2,86,107 or by 16 per cent.; in 117 villages of the same tāluk the revenue was increased from Rs. 1,08,085 to Rs. 1,26,697 or by 17 per cent.; for 214 villages of the Jalgaon tāluk the revenue was increased from Rs. 2,92,231 to Rs. 3,10,916 or by 6 per cent.; in 66 villages of the Malkāpur tāluk there was an increase of revenue from Rs. 76,669 to Rs. 77,434 or one per cent.; in 61 villages of the same tāluk the revenue was increased from Rs. 62,036 to Rs. 82,726 or 33 per cent. The average assessment per acre fell at 15 annas 3 pies in the Malkāpur tāluk, 15 annas 3 pies in the Khāmgaon tāluk, and R. 1-8-10 in the Jalgaon tāluk. The settlement was made for 30 years, and this period was one of unbroken prosperity. The value of the new settlement was realized at once, and though in the year before the settlement there were 153,108 acres of land available for cultivation, only 10,859 acres were left available at the end of the first year of settlement, and at the expiry of the settlement only 7349 acres were available. The land revenue was collected with ease. Remissions of revenue were almost unknown, and in the three years before the expiry of the settlement the average number of notices yearly was 123, and only once in three years was distraint resorted to. The population increased by 232 per cent. in the Malkāpur tāluk, by 354 per cent. in the Khāmgaon tāluk, and by 22 per cent. in the Jalgaon tāluk. The growing wealth of the people was shewn in the large increase in cattle, carts and wells. Land was valuable and could be sold at rates varying from 15 to 20 times the Government assessment and sublet for three times the existing rental. Prices of the staple crops, cotton and juāri, had, as compared with the prices at the time the Khāndesh rates of 1856-57 were fixed, risen in 1891-1892 by 68 and 87 per cent. respectively. Communications greatly improved

during this period ; new roads were made but the more important change was the opening of the railway which, when the first settlements were made in Malkāpur, was only in course of construction. It was for a large period of the settlement running from west to east of the District with a double line throughout, and in addition there was the branch line from Jālamb to Khāmgaon. The result was that the majority of the villages in all three tāluks were brought within easy reach of a railway station, and only in the case of a few villages in the north-east corner of the Jalgaon tāluk, and some in the south-west of Malkāpur, did the distance extend to so much as 20 miles.

Revision settlement.

315. The three tāluks were the first of the Berār tāluks to come under revision. The revised settlement was carried out by Mr. F. W. Francis in 1892. At the time of the original settlement the Malkāpur tāluk consisted of 335 Government and four *jāgīr* villages ; the Khāmgaon tāluk was included in the old Bālāpur tāluk, and the Jalgaon tāluk consisted of 214 Government and three *jāgīr* villages. The Malkāpur tāluk now consisted of 330 Government and nine *inām* villages ; the Khāmgaon tāluk had been formed in 1870 out of the old Bālāpur tāluk by the separation of 144 *khālsa* and four *jāgīr* villages and now consisted of 143 Government and five *inām* villages ; the Jalgaon tāluk consisted of 217 Government and eight *inām* villages. In all 690 Government and 22 *inām* villages were dealt with at the revised settlement. In commencing survey operations the first step was necessarily to test the accuracy of the old work, and with this object the entire remeasurement of ten villages of the Malkāpur tāluk was ordered. The result disclosed only three mistakes in the 617 survey numbers remeasured, equivalent to ½ per cent. of error. It was therefore agreed that no further test of the old work was necessary, and survey operations

were therefore continued on the partial remeasurement system. Under this system the following were the only operations required: (1) Measurement of all numbers on the banks of rivers and large nullahs. (2) Measurement of all numbers that for any reason show any alteration of boundary. (3) Measurement of numbers that had been newly made since the previous survey. (4) The measurement of all garden lands, both *motasthal* and *pātasthal*, and of rice lands. (5) A thorough inspection of all the boundary marks. The old classification was also found to be accurate and was accepted. The old assessments fixed as they were on an ascending scale and spread over a period of several years, were very uneven, and a principal object of the new settlement was to produce equality of incidence on land held on similar conditions, and to substitute as far as possible uniformity of assessment for the existing unevenness. The proposals for revision started from the proposition that there was no reason why Malkāpur and Khāmgaon, as a whole, should be assessed more lightly than Jalgaon, and that the first step to be taken was to apply the same maximum rate to all three tāluks by raising the maximum rate in the two tāluks of Malkāpur and Khāmgaon up to the Jalgaon rate. A good deal of discussion with regard to the method of grouping took place, but finally the villages were divided into three groups with maximum rates of Rs. 2-10, Rs. 2-4 and R. 1-14, respectively. In grouping the villages the following facts were taken into consideration: (1) That the quality of the soil in the three tāluks is best along a belt in the centre running from east to west, which belt overlaps the Great Indian Peninsula Railway and the river Pūrna running through it; that the soil deteriorates as we recede from this belt north towards the Sātpurā range and south towards the Ajantā hills, and that along the base and outlying spurs

of these hills the soil is at its poorest. (2) That the railway freight for carriage of grain to Bombay was practically the same throughout the tract, though the freight of cotton was slightly higher from the stations farthest from Bombay. (3) That cart hire increased by about an anna per maund for every five miles north or south of the rail. A belt of the best soil was taken for the first group, a narrower belt in the vicinity of the hills for the third group, leaving the belt between for the second group. The lines of demarcation were roughly parallel to the railway. In Malkāpur and Khāmgaon the southern limit of the first group was eight miles from the railway. North of the rail in Malkāpur and Khāmgaon the richest belt extended to the river Pūrna, and some way across it into the Jalgaon tāluk north of Malkāpur, constituting the first group there. The Government of India ordered that the Bombay rule limiting the increase of revenue to 33 per cent. should be observed. The new rates were accordingly imposed in accordance with a system of progressive enhancements; under this system the payment of an increase in revenue is confined to an increase of 25 per cent. on the original revenue for every two years up to six, when the full amount of the new assessment must be paid. In the Malkāpur tāluk the full enhancement ensuing from the revised rates was ordered to take effect only from the beginning of the sixteenth year. Lands irrigated by wells constructed during the currency of the settlement were assessed at the ordinary dry crop rate without any addition whatever on account of new wells, and lands irrigated by wells dug before the original settlement at the highest dry rate assigned to the group in which they were situated. The following statement shows the results of the new assessment :—

Name of tāluk.	Number of villages.	By Former Survey.		By Revision Survey.						Percentage of increase.	Difference on occupied land.
		Government occupied land		Government occupied land.		Government unoccupied land.		Total.			
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.		
Malkāpur. ..	330	421,527	4,07,481	421,527	6,21,603	4,421	2,585	425,948	6,24,188	52·5	214,122
Khāmgaon	143	241,819	2,30,799	241,819	3,26,668	1,646	943	243,465	3,27,611	41·5	95,869
Jalgaon.[1] ..	215	201,583	3,12,837	201,583	3,92,422	3,015	2,999	204,598	3,95,421	25·4	79,585

[1] Of the 217 Government villages in the Jalgaon tāluk two villages have been received by transfer from Melghāt, and have not been settled.

316. The original settlement of the main portion of the Chikhlī tāluk was made by Captain Elphinstone in 1866, 236 villages being then dealt with by him. Seventy-six villages, which were transferred from Mehkar to the Chikhlī tāluk, were settled by R. R. Beynon in 1867. The rates of assessment were adopted by a comparison with the maximum rates of the first class villages in the Malkāpur and Bālāpur tāluks, which was Rs. 2; for the Chikhlī tāluk, it was decided that taking into consideration its distance from the railway and the difficulties of communication, a higher maximum rate per acre than R 1-12 for the first class villages was not justifiable. Villages were therefore grouped into four classes as shown below:—

Chikhlī tāluk.

Group.			*Villages.*	*Maximum rate per acre.* R.
I	..	..	44	1-12-0
II	..	..	150	1-8-0
III	..	..	95	1-4-0
IV	..	..	23	1-0-0
	Total	..	312	

Group 1 embraced all the largest market towns of the upper tableland and the villages immediately adjoining them. From this group, however, the market towns of the Dhār plateau, from which the railway is still more inaccessible than the upper plateau owing to the intervening *ghāts*, was excluded. The bazar towns of this plateau were placed in group II, having a maximum rate of R. 1-8. All villages within a circle of six miles from the large bazars, as well as the small bazar towns

themselves, were entered likewise in group II. Group III contained all the remaining villages which were distant from bazars, and otherwise inconveniently situated for purposes of traffic; a few villages, however, almost entirely deserted and lying in unhealthy localities within the spurs of the hills, were excluded from this class, and placed in a fourth group. For garden land watered by wells, the rates adopted were Rs. 4 for the first class villages, and Rs. 3 for the inferior classes. To land irrigated by drains or *bandhāras* the maximum rate of Rs. 5-8 was applied. For rice land a six-rupees maximum rate was fixed. The results of the application of the new rates are given in the following table:—

Villages.	ACCORDING TO OLD RATES OF ASSESSMENT. Land under cultivation in 1864 to 1867.		ACCORDING TO THE PROPOSED SURVEY RATES.		
			Roughly estimated results on the cultivation of the years 1864 to 1867.	Government arable unoccupied waste land.	
	Acres according to new survey.	Assessment in rupees.		Area in acres.	Survey assessment.
			Rs.		Rs.
312	327,292	1,93,878	2,38,228	146,303	64,400

The revenue was thus increased by 23 per cent., and the average incidence of the revised revenue per acre was annas 10 and pies 3.

317. After the original settlement many changes in the tāluk took place owing to the transfer of villages and other causes, and the revision settlement dealt with 305 villages only, and six of these were subsequently absorbed in State forest class A. The revision settlement was carried out by Mr. F. W. Francis in 1896. The tāluk was divided into three groups :—

Revision settlement.

I. The first consisted of 180 villages, almost without exception, situated within six miles of one or other of the made roads or large markets.

II. The second group contained 88 villages, and consisted of two clusters, one situated in the west and the other in the south of the tāluk. The 35 villages on the west are those of the Dhār pargana, which are separated from the main portion of the tāluk by a *ghāt* some 300 feet in height. The remaining 53 villages lie to the south of Chikhlī in the narrow portion of the tāluk extending to Deulgaon Rāja, and although they are served by the main road beginning from Chikhlī to Jālna, on account of their excessive distance from the railway they were considered entitled to some concession. To reach the line of rail at Malkāpur, goods from these villages must be transported distances varying from 60 to 70 miles.

III. The third group consists of 37 villages situated in the broken country to the north-east of the tāluk, and contained the villages rated at R. 1 by Captain Elphinstone. They were still in a much more backward state than the majority of the villages of the tāluk, many of them being unpopulated.

The maximum rate sanctioned for each group was respectively Rs. 2, R. 1-12 and R. 1-4. The rates in the 53 southern villages of group II were subject to the provision that, after the expiry of five years from the date of the opening of the new railway to Jālna, they

should be raised to those of group 1, as the new railway would render them as well situated in respect of communications as the villages to the north. Lands under irrigation from wells sunk previous to the original settlement were assessed at the highest dry crop maximum rate of the group to which they belonged. Lands irrigated from wells sunk during the currency of the lease were treated in every respect as dry crop lands, and received no extra assessment on account of water. For lands irrigated by channel from streams of tanks (*pātasthal bagait*) the maximum soil and water rate of Rs. 8 was adopted. For rice lands the old rate of Rs. 6 was continued.

The main justification for the enhancement was the very great improvement in communications which had taken place within the previous thirty years. At the time of the original settlement this Chikhlī tāluk was in a very backward condition owing to its position above the *ghāts* or hills and the want of good communications. The railway up to Malkāpur was complete but there was no good road to it, and there were no metalled roads in the District connecting the various markets. There was now an excellent road made by the Public Works Department right through the District from Deulgaon Rāja on the southern, to Buldāna on the northern limit of the tāluk, which brought it in connection with the railway at Malkāpur. There were also other good public works and forest roads from Chikhlī to Khāmgaon, where there was a railway station, Buldāna to Khāmgaon, Chikhlī to Mehkar, and Chikhlī to Amrāpur, so that all the largest markets were connected with each other and the railway. Other grounds for enhancement were the indications of progress shewn by the following facts: Land was being sold for 18 to 24 times the survey assessment and sublet for three times the survey assessment.

Population had increased by $29\frac{1}{2}$ per cent., plough cattle by 61 per cent., milch cattle by 28 per cent., carts by 24 per cent., and wells by 48 per cent. The revenue had always been fully realized without remission in each year without any outstanding balance and without any difficulty. The Bombay limits of enhancement were strictly applied, except in the case of one village Pokhri, which for some inexplicable reason was formerly rated at R. 1 and now fell in the Rs. 2 group, the increase being cent. per cent. But the increased rate was ordered to be imposed and levied in accordance with the system of progressive enhancement applied to the Malkāpur tāluk, provided that the full enhancement should commence only from the beginning of the sixteenth year. Two reasons were given for not working up to the limit of 43 per cent. increase: (1) the distances of the Chikhlī tāluk from the railway, (2) its separation from the Malkāpur tāluk by the Sāntmalla range of hills averaging a height of 800 feet in the neighbourhood of Buldāna. The following statement shews the change of the revenue caused by the new rates :—

Number of villages.	By former survey.		By revision survey						Percentage of increase.	Difference on occupied land.
	Government occupied land.		Government occupied land.		Government unoccupied land.		Total.			
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.		
		Rs.		Rs.		Rs.		Rs.		
305	458,316	295,592	457,655	368,777	15,694	7,081	473,349	375,858	24·8	73,183

The increase amounted to Rs. 73,185, being 24·8 per cent. in excess of the previous demand. The new rates pro-

duced the following increases: 29·0 per cent. in the first group, 16·4 per cent. in the second, 32·2 per cent. in the third, and 24·8 per cent. in the whole tāluk. The comparatively small increase in the second was due to its containing 6341 acres of well lands that were formerly very highly rated; the application of the maximum dry crop rate of R. 1-12 resulting in a loss of Rs. 10,000 on these lands.

Chikhlī tāluk since settlement.

318. The revised assessment was introduced in 1897-98. In that year the amount uncollected was Rs. 1377-0-3, and in 1898-99 all but Rs. 6892-7-3 was collected. In 1900 a question was raised as to the over-assessment of part of the Chikhlī tāluk. Captain Plowden, Assistant Commissioner, was deputed to make an enquiry, and his conclusions were that the land had by no means been overassessed on its merits, and that had there been no famines the revised assessment would have come in as automatically as the old one. But the Government of India held that the levy of the new rates in a year of famine to some extent crippled the people, and the condition of the tāluk was not altogether satisfactory. In 1896-97 the cropped area had fallen from 391,933 acres to 319,962 acres. It recovered again in 1897-98 and 1898-99, but in 1900-01 it again fell to 339,011 acres. The Government of India therefore suggested the desirability of making a temporary reduction of the assessment rates for a term of three years. The villages dealt with were 47 villages in the north-western and 52 villages in the southern portion of the tāluk known as the Dhār and Deulgaon Rāja tracts. In these villages the cropped area of 1901-02 was only 81·4 per cent. of that of 1895-96. Great difficulty was also experienced in the collection of the land revenue of these tracts and in many cases fields sold for arrears of land revenue had either realized nothing

or barely the amount of arrears for one year. The population of the Chikhlī tāluk between 1891 and 1901 also decreased by 15 per cent. The old assessment for the 99 villages was Rs. 1,11,852, which was increased to Rs. 1,32,453 at the revision settlement, or 18 per cent. It was proposed to reduce the assessment in dry lands to the original amount, thus reducing the demand by Rs. 28,131 per annum for a period of three years commencing with 1902-03. As the tract had not properly recovered by the end of this period, the reduction was continued, up to and inclusive of 1907-08.

Mehkar tāluk

319. The original settlement of the Mehkar tāluk was made by Major Elphinstone in 1868. The settlement dealt with 348 Government villages and 12 jāgīr villages. In framing the assessment the Settlement Officer took the rates adopted in the Chikhlī tāluk as a basis, but deemed a lower assessment advisable for the following reasons: (1) Greater distance from the line of rail. (2) The surface of the country being more undulating and more intersected by deep ravines. (3) Greater sparseness of population. (4) The important fact that the extension of cultivation had been much slower in Mehkar, notwithstanding that the original assessment had been lower than was the case in Chikhlī. The villages were accordingly divided into four groups. Group 1 contained all the bazar towns and villages immediately adjoining them; this group had a maximum rate of R. 1-8 per acre. Group 2 with a maximum rate of R. 1-4 per acre, comprised the smaller bazar towns, all villages within a circle of 3 and 4 miles from the large bazars, according to their importance, and the villages adjoining the principal high roads. In group 3, for which a maximum rate of R. 1-1 was fixed, all the more remote and inaccessible villages were placed. Group 4 comprised only those villages situated

within the spurs of the hills and having a very bad climate; the group had the maximum rate of 14 annas. For the assessment of garden land the rate of Rs. 4 per acre for land irrigated by wells in first class villages, and Rs. 3 for the lower classes, was adopted; for *pātasthal* land (irrigated by stream) Rs. 5-8 per acre, and for rice land Rs. 6, were adopted as maximum rate. The following statement shews the results of the introduction of the new rates :—

Number of villages.	According to the old rates of assessment.				According to the proposed survey rates.				
	Land under cultivation in 1867-68.				Roughly estimated results on the cultivation of the year 1867-68.		Government arable unoccupied waste land.		
	Acres according to new survey.	Assessment in rupees.	Rate per acre.	Collections in rupees.	Survey assessment.	Rate per acre.	Acres.	Survey assessment.	Rate per acre.
			A. P.			A. P.			A. P.
321[1]	343,526	1,85,569	3-7	1,84,933	2,17,148	10-1	136,410	49,286	5-9

[1] Of the 348 villages, two were settled in Chikhli and information for 25 villages is not available.

Revision settlement.

320. The revision settlement was carried out by Mr. F. W. Francis in 1898. The number of villages now dealt with was 344. In determining the grouping of villages the main facts taken into consideration were accessibility to the high road from Mehkar to the border of the tāluk at Lāwala, and proximity to the best markets. The tāluk was accordingly divided into three groups. The first group consisted of 124 villages at a distance of about 6 miles from the high road. The second group consisted of all villages to the south of the first group extending westwards to Sindkhed, and contained 183 villages. The

distinction between the villages, of the first and second groups, is not particularly marked, but there is a distinction in excessive distance from the line of rail. The third group of 37 villages consisted almost entirely of villages lying among the hills and having a bad climate. The basis of the new rates was the recently revised assessment of Chikhlī where the three sanctioned groups were rated at Rs. 2, R. 1-12 and R. 1-4. Mehkar tāluk is further from the line of rail than Chikhlī, and had not participated to the same extent in improvements in communication. It was considered therefore that the best villages of the Mehkar tāluk were about on a par with the villages of the second group of the Chikhlī tāluk. The rate of R. 1-12, the rate of the second group in Chikhlī, was therefore applied to the first group of villages in Mehkar; the rate for the second group was fixed at R. 1-8, and for the third group at R. 1-2. With regard to 61 villages of the first group, which had at the original settlement been included in the third class, it was ordered by the Government of India that for the first fifteen years of the settlement a maximum rate of R. 1-8 should be applied, and at the end of that time the maximum rate of R. 1-12 should be applied, subject to a report by the District officers as to the condition of the villages and their capacity to bear the full assessment. It was also ordered that the maximum rate for the second group, which might be advantageously affected in the near future by the construction of the railway from Manmār to Hyderābād *via* Aurangābād and Jālna, would be liable to revision and enhancement five years after the opening of the railway. Lands irrigated from wells sunk before the original settlement were assessed at the maximum dry-crop rate of the group to which they belonged, and lands irrigated from wells sunk since the original settlement were treated as dry-crop lands and no

extra assessment was imposed on account of water. Land irrigated by channel from streams or tanks (*pātasthal bagait*) was assessed at a maximum combined soil and water rate of Rs. 8. Rice land was assessed at the rate of Rs. 6. The following statement shows the amount of revenue under the new rates :—

Number of villages.	By former survey.		By revision survey.						Percentage of increase.	Difference on unoccupied land.
	Government occupied land.		Government occupied land.		Government unoccupied land.		Total.			
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.		
		Rs.		Rs.		Rs.		Rs.		
344	488,111	281,233	487,951	366,224	111	29	488,062	366,253	30·2	84,991

At the full rates there was an increase of 40·7 per cent. in the first group, which is slightly above the 33 per cent. increase allowed by the rules ; of 21·4 per cent. in the second group, and of 15·5 per cent. in the third group. The increase in the revenue demand for the whole tāluk was Rs. 85,000 or 30 per cent. The justification for this enhancement were the facts: (*a*) That the first assessment had been collected with ease. From 1894 to 1896 there were practically no outstanding balances of revenues. For the years 1896-97 and 1897-98 there were some arrears, but the figures were exceptional and due to the drought in 1896. During the three years 1894-95, 1895-96, and 1896-97, an average number of 300 notices a year among 344 villages were issued, and there was an average of only one case of restraint. More than two-thirds of the notices were issued in 1896-97, the year of scarcity. (*b*) That cultivation had extended during the settlement term so much that there was practically no culturable

land left unoccupied. In 1869 when the original settlement was introduced into almost the whole tāluk, the area of culturable and assessed land lying unoccupied was about 67,100 acres. In 1896-97 the unoccupied area was only 11 acres. (*c*) That there were other striking indications of material progress and prosperity such as the increase of wells and tanks. The population of the tāluk had also increased by 59 per cent. (*d*) That the value of land was high, it being sold for twenty-four times the survey assessment and sublet for three times the assessment. (*e*) That communications had greatly improved. The main line of traffic for the Mehkar tāluk is the metalled and bridged road which runs northwards from Lāwalla in Chikhlī for 34 miles to the railway at Khāmgaon. At the original settlement the railway had not got beyond Malkāpur and the metalled road had not been constructed.

Mehkar tāluk since the revision settlement.

321. The new assessment was collected for the year 1899-1900, but in view of the famine a remission of the difference between the old and new assessments was ordered for that year, and the collection of the new and higher rates was postponed till the beginning of 1902. In the season of 1900-1901 although the *kharīf* area was above the average, the area under *rabi* was only about half the average. The outturn of the *kharīf* as a whole was 10 to 12 annas and of the *rabi* 6 annas. The culturable area left uncultivated was about twice as large as usual. The Commissioner thought that one moderate season was not enough to enable the tāluk to recover from the drought and famine of the year before, and recommended a further postponement of the introduction of the new rates. The land revenue demand of the famine year was collected without apparent difficulty, and the sanctioned suspensions and remissions

amounted respectively to Rs. 2032 and Rs. 19,418. The Government of India accordingly sanctioned the postponement, until the spring of 1904, of the levy of the enhanced rates. In 1904 a further enquiry was made, and the Deputy Commissioner reported that though a large portion of the tāluk had materially recovered from the effects of the famine, and the revised rates could safely be introduced there, yet the southern parts of the western portion of the tāluk consisting of Sindkhed, Malkāpur, Rangia, and Shirli parganas were still in an unsatisfactory condition. In 1901-02, though the rainfall was in excess, the crops were much damaged by locusts and rats. In 1902-03 heavy rain in November and December damaged the *kharīf* crop. In 1903-04 the outturn of the crops was from 6 to 2 annas, and the Deputy Commissioner reported that the people of these tracts were very poor compared with other parts of the tāluk, and that they had never reaped a single normal harvest since the famine. The following table shewed the occupied and cropped areas in these three parganas for the years 1895-96, 1902-02, 1903-04 :—

Years.	Occupied area.	Cropped area.
1895-96 ..	.. 129,480	96,347
1901-02 ..	.. 128,998	88,323
1903-04 ..	.. 128,399	89,688.

The Deputy Commissioner accordingly recommended that the existing minimum rates be continued for a further period of three years till the spring of 1907 in 89 villages belonging to the three parganas. This was sanctioned by the Government of India.

Tenures: Ryotwāri tenure.

322. The ryotwāri tenure already described is the most common in the District. Out of 1400 villages 1327 are settled on this tenure, and are known as *khālsa*

villages. The area of these villages in 1906-07 was returned as 2,245,288 acres; of this 41,918 acres were occupied by village sites, tanks, rivers and the like, 229,833 acres by forests, 86,618 acres were set apart for village purposes and for free grazing, and the balance of 1,886,919 acres was available for cultivation. Of the latter area 1,882,114 acres were under cultivation. The balance is mostly in the Chikhlī tāluk, and is land of inferior quality, for which there is little demand. The land revenue demand of the *khālsa* villages amounted to Rs. 18,52,667 in 1905-06, and to Rs. 18,67,433 in 1906-07, the increase being due to the introduction of revised rates in 89 villages of the Mehkar tāluk. In both these years the demand was collected practically in full, and there were no remissions.

Jāgīr tenure.

323. Jāgīr now means any rent-free holding consisting of an integral village or villages. 'The[1] jāgīr of Berār seems to have been originally 'always, like the earliest feuds, a mere assignment of 'revenue for military service, and the maintenance of 'order by armed control of certain districts. In later 'times the grant was occasionally made to civil officers 'for the maintenance of due state and dignity. The 'interest of the stipendiary did not ordinarily extend 'beyond his own life, and the jāgīr even determined at 'the pleasure of the sovereign, or it was transferred, on 'failure of service, to another person who undertook 'the conditions. But some of these grants when given 'to powerful families acquired an hereditary character. 'It would seem, nevertheless, that until recently these 'estates very seldom shook off the condition under 'which they were created. The assignments were with'drawn when the service ceased; and they were con-

[1] *Berār Gazetteer*, 1870, p. 101.

'sidered a far inferior kind of property to that of hereditary office. Probably the double government of the 'Marāthā and the Nizām kept this tenure weak and 'precarious. The Nizām would have insisted on service 'from his jāgirdārs during his incessant wars. The 'Marāthā treated the Mughal jāgirdārs very roughly, 'taking from them sixty per cent. of all the revenue 'assigned, wherever such demand could be enforced. 'To plunder an enemy's jāgīr was much the same as to 'sack his military chest—it disordered the army estimates. 'When this province was made over in 1853 to the British, some villages were under assignment to jāgirdārs 'for the maintenance of troops, and these were given up 'by their holders. Up to that date, however, the system 'of *tankhwā* jāgīr or assignment for army payments 'by which whole parganas in Berār had been formally 'held had barely survived. The irregularities of the 'old practice were notorious. A few followers to enable 'the jāgirdārs to collect the revenue were sometimes the 'only armed force really maintained; no musters were 'held, and when troops were seriously called out the 'jāgirdār made hasty levies or occasionally absconded 'altogether. There are still several personal jāgīrs 'without condition in Berār which have been confirmed 'to the holders as a heritable possession. But none of 'these were made hereditary by original grant, save 'only the estates given to pious or venerable persons—to '*saiyids*, *fakīrs*, *pīrzādas*, and the like—and perhaps an 'estate which was first assigned as an appanage to 'members of the reigning family. Other jāgīrs have 'been obtained by court interest, acquired by local 'officers during their tenure of power, or allotted to them 'for maintenance of due state and dignity, and such 'holdings were often continued afterwards as a sort of 'pension which slided into inheritance. Almost every

'jāgīr title was given by the Delhi Emperor or the 'Nizām, one or two by the Peshwā; but not one full 'grant derives from the Bhonsla dynasty, which never 'arrogated to itself that sovereign prerogative.'

The number of villages held in jāgīr tenure in this District is 42. The following statement shows the persons holding more than one village on this tenure, with the area of the grant and its assessment [1] :—

Name of Jāgīrdar.	No. of Villages.	Area of Grant.	Assessment.
			Rs.
Rājā Laksman Rao Nemiwant	5	7455	12,147
Khān Bahādur Nawāb Muhammad Salāmulla Khān of Deulghāt	2	4712	3625
Ambādās Govind Nijabat Bhawanrao Vithal Kālu ..	2	4689	1956
Rājā Bahādur Raghujī Rao Bhonsla of Nāgpur ..	3	16,125	7366
Saiyid Hasan, son of Saiyid Usmān	3	5304	5425
Laksman Janrao ..	2	3294	3673
Dongar Khān, son of Sitāb Khān, Abdul Razāk Hāji Ismanul Khān ..	4	11,273	276
Gulām Dastagir, on behalf of the Muhammadan Community	2	3211	1717

[1] The whole assessment is enjoyed by the jāgirdārs.

Alienation of jāgīrs by sale, mortgages, or otherwise, is prohibited. Personal jāgīrs are continued hereditarily subject to a legacy duty or succession fee graduated on a scale according to the degree of relationship of the heir. Jāgīrs for religious or charitable objects such as for the support of temples, mosques, colleges, or other public buildings or institutions, or for service therein, are continued, so long as the buildings or institutions are maintained in an efficient state, and the service continued to be performed according to the conditions of the grant. Grants of the latter kind cover an area of 7937 acres assessed at Rs. 5542; the whole of which has been assigned to the grantee. The following table shows the details of grants made for perpetuity or for one or more lives :—

	Area.	Survey assessment.	Land revenue assigned.	Quit-rents, if any.
	acres.	Rs.	Rs.	Rs.
In perpetuity ..	78,221	51,075	46,970	4,105
For one or more lives ..	758	736	736	*Nil.*

The relation between the jāgirdār and his tenants is governed by Chapter VII of the Berār Land Revenue Code. Tenants are divided into two classes, ante-jāgīr and post-jāgīr tenants. The former are those who have held their land from a period prior to the alienation, and they are entitled to continue in possession subject to the payment of the survey assessment. Post-jāgīr tenants pay rent according to agreement with the jāgirdār. The revenue courts have no cognizance over disputes between

jāgirdārs and their tenants, these being all referred to the civil courts. The rights of tenants in jāgīr villages have been amply protected. When the court is called upon to determine what shall be considered a reasonable rent, the enhanced value of the property due to improvements effected by the tenant is not taken into consideration. In cases of ejectment also the court can order compensation to be paid for the unexhausted improvements made by the tenant. A notice of six months is necessary before a landlord can enhance the rent of a tenant, and an annual tenancy cannot be terminated by either party without three months' notice.

All the jāgīr villages were surveyed and settled at the original settlement, but only three jāgirdārs were willing to pay the cost of the revision settlement; and this was carried out therefore in seven villages only. For the remaining villages only fresh rent-rolls were prepared and deposited with the Deputy Commissioner, to enable the latter to recover the road and education cesses, and the quit-rent, if any. In 1906-07 the total area of the jāgīr villages was 86,916 acres, and of this 25,283 acres were returned as unculturable (*parampok*), 1696 acres were included in village sites, grazing areas and the like, and 59,937 acres were available for cultivation. Of the latter 57,840 acres, assessed at Rs. 57,153, were under cultivation, and 2097 acres, assessed at Rs. 562, remained unoccupied.

Cesses.

324. When Berār came under British management there was found in existence a village servant known as the *havildār*, whose duty it was to assist the patel in collecting the rent and in other village matters, and who occasionally acted as a chaukidār also in going the round of the village at night. Under the native government it was not the duty of the watchman to report crime. This

village servant was paid from the village expenses either in money or land, receiving also contributions of grain from the villagers. After the cession the *havildār* was commuted into a police chaukīdār, but it was found that the patel required someone to assist him in collecting the rents and in settling other village matters, and that the village required a recognized servant to do watch and ward and other services, and it was decided that the various offices should be united in one man, where one man was capable of performing them. It was proposed that a cess of one anna in the rupee of the land revenue assessment paid by every *khātedār* should be levied, and this cess, which was sanctioned in 1866, was known as the jāglia cess, the newly appointed officials being termed jāglias. The practice grew up of spending the surplus of the jāglia cess on public improvements, and to mark this fact the designation of the cess in 1880 was changed to the 'Jāglia and Local Cess.' A school cess was imposed in 1867 at the rate of 1 per cent. on the land revenue, but the system of calculating this percentage was not uniform, and great confusion in the accounts resulted. In 1879 it was changed to 3 pies in the rupee, and in 1880 it was amalgamated with the Jāglia and Local Cess. The combined cesses are now being recovered in *khālsa* or unalienated villages at 15 pies per rupee of the assessment of each survey number, and at 2 per cent. of the total of the assessment of all the survey numbers in jāgīr villages. The proprietors of jāgīr villages can make their own arrangements for the maintenance of jāglias, but if the Deputy Commissioner considers these inadequate, he may levy an additional cess at the rate of one anna in the rupee on the total of the assessments of all the survey numbers. The surplus of the Jāglia and Local Cess, after the expense of the jāglia force have been defrayed, is handed over to the District

Board. The surplus so handed over in 1907-8 was Rs. 47,900, while Rs. 69,000 were spent on the jāglia force. The school cess produces about Rs. 30,000. A road cess was imposed in 1856 at the rate of 1 per cent. of the land revenue, but owing to a mistake of the Settlement Department effect was not given to the intentions of Government, and, instead of a cess being levied, this percentage of the land revenue was set aside in each District for the maintenance of roads. The road cess on jāgīr villages produces about Rs. 600

CHAPTER IX.

GENERAL ADMINISTRATION.

District subdivisions and staff.

325. The District is divided into five tahsīls for administrative purposes. The head of the District is the Deputy Commissioner, who is also the District Magistrate. He is assisted by an Assistant Commissioner, two Extra Assistant Commissioners, and one Excise Extra Assistant Commissioner. The staff at headquarters usually consists of an Assistant Commissioner, an Extra Assistant Commissioner, and one Excise Officer. One of the assistants at headquarters is the District Registrar. In 1905 the Subdivisional system was introduced, and the District was divided into two subdivisions, one comprising the Chikhlī and Mehkar tāluks, and the other, the Malkāpur, Khāmgaon and Jalgaon tāluks. Each tahsīl has a Tahsīldār and a Naib. The civil staff at Buldāna itself consists of a Sub-Judge and a munsiff. At Khāmgaon there are the courts of the Sub-Judge, the munsiff and the Small Cause Court Judge. A munsiff's court is located at each of the tāluk stations of Mehkar and Malkāpur. Benches of Honorary Magistrates are established at Mehkar, Malkāpur, Nandurā, and Khāmgaon. The benches at Khāmgaon and Nandurā exercise second class magisterial powers and those at Mehkar and Malkāpur third class. A court of an Honorary Magistrate of the first class is stationed at Deulghāt. Buldāna forms part of the West Berār Division, and the District and Sessions Judge of that division exercises superior civil and criminal jurisdiction in this district. The District staff comprises a Civil Surgeon and a Divi-

sional Forest Officer. Buldāna forms two Public Works Department Subdivisions with headquarters at Buldāna and Khāmgaon, respectively, and it is included in the West Berār Division of that Department.

Land Record Staff.

326. The patwāris are appointed under the same law and rules as the patels. They are village accountants and maintain the various records in accordance with the Berār Patwāris Manual. They are generally Brāhmans, though a few belong to other castes such as Muhammadans, Kunbīs, Mālis, and Patwāris are generally *watandārs*. Like the patels, they are paid by percentages laid down in the rules already referred to. The average number of villages in a patwāri's circle is between two and three. No patwāris hold *inām* land for doing patwāri's work, but they receive emoluments in accordance with the rules mentioned above. Remuneration to patwāris is paid from Provincial funds. No sum is set apart from which deserving patwāris can be given reward for good work. Patwāris of the jāgīr villages are paid by jāgirdārs. A considerable number of patwāris are at present trained in survey. Two patwāri training classes are held at Buldāna every year, the duration of each class being two months. The work of the patwāris is primarily supervised by Revenue Inspectors. A Superintendent of Land Records with an assistant is attached to the Deputy Commissioner's office. Previously the work of inspection was done by *Munsarims*, who however differed from Revenue Inspectors in being merely assistants of the Tahsīldārs. There are five Revenue Inspectors in each of the Chikhlī and Mehkar tāluks, four in Malkāpur, and three in each of the Khāmgaon and Jalgaon tāluks. Besides there is one survey *kārkun* who works in the District record room. One Revenue Inspector has, on an average, about 31 patwāris to supervise. The duties of the

Land Record Staff are contained in the rules framed under Section 17 of the Berār Land Revenue Code.

Litigation and crime.

327. The District is characterised by no special class of crimes, but dacoities, robberies, and house-breakings are not unfrequent, and are in many instances the work of criminal gangs and professionals from outside. Kaikāris and Bhīls are apt to raid the District from the Khāndesh direction and from across the Hyderābād border. Within the past few years a large number of these people have been captured and are now in jail. Bauris, Mīnas, Bhāmtas and other professional criminals work in the District including, as it now does, the prosperous tāluks of Khāmgaon and Jalgaon. A considerable number of Pathāns and Afghāns also ostensibly trade in the District, but these men are often mixed up with local criminals such as Tākankars, Mahārs, Māngs, etc. The majority of civil suits instituted in this District fall under the following heads :—

1. Suits for possession of fields and house property.
2. Suits for recovery of lease money.
3. Suits for pre-emption.
4. Suits on mortgages.

People are very keen over their *watan* and *mān-pān* rights, and a few suits with regard to them are instituted. Suits for possession of wife and restitution of conjugal rights are rare. The people have a great affection for their ancestral property, *i.e.*, field or house, and they will spend much money in litigation to secure the same, without any regard to the actual value of the property involved.

Statistics of revenue.

328. The following statement shows the receipts under the principal heads of revenue :—

Year.	Land Revenue.	Stamps.	Excise.	Forests.	Registration.	Income Tax.
1891-92 ..	5,15,000	1,20,000	2,36,000	54,000	11,000	..
1901-02 ..	17,31,000	1 33,000	1,64,000	35,000	16,000	..
1904-05 ..	13,02,000	1,21,000	2,60,000	65,000	16,000	28,000
1905-06 ..	20,72,000	1,76,000	5,41,000	87,000	26,000	46,000
1906-07 ..	20,22,000	1,85,000	6,95,000	1,03,000	28,000	43,000

Excise: Country liquor.

329. From the date of the annexation of Berār till the year 1897-98, 'the farming or the outstill system' was in vogue in the District. The monopoly to distil and sell country liquor in certain defined subdivisions of the District was put to auction. The auction purchaser used to make his own arrangements, and his gain was measured by the quantity that he could manufacture and sell. He was directly interested in stimulating the consumption of liquor. In 1897-98 this system was partly changed and a new system called the 'Central distillery system of still-head duty, with a guaranteed minimum revenue' was introduced in Malkāpur tāluk only, the other tāluks, *viz.*, Chikhlī and Mehkar, remaining under the outstill system. The main features of this system were the grant of a single contract for manufacture and vend to a selected monopolist who guaranteed a minimum revenue from still-head duty, paid duty on all issues, issued at a fixed strength and sold at a fixed price, and was bound to keep shops open and maintain distributing agencies and a preventive staff. In the year 1899-1900, the 'Central Distillery System of Minimum Guarantee' was replaced by the 'Madras Contract Distillery System' in the Malkāpur tāluk, the outstill system still prevailing in the other tāluks. In 1905-06 this

system, as it proved successful, was extended to Chikhlī and Mehkar tāluks, and thus the whole District was brought under the 'Madras Contract Distillery System.' This system consists chiefly in splitting up the monopolies of manufacture and of retail vend. The right to manufacture liquor is given to a selected monopolist, and the privileges of retail vend are disposed of annually by auction. Liquor is manufactured in distilleries under the supervision of Government officers, and it is thence issued to warehouses under bond at fixed strength, *viz.*, 25 U.P. and 60 U.P. The retail vendors take away their supplies of liquor from the warehouses on payment of fixed duty and cost price. In September, 1905, the reconstitution of Berār into four districts was given effect to, and the two tāluks, Jalgaon and Khāmgaon, were added to this District. These tāluks also are regulated by the Contract Distillery System. As the whole District came under one and the same system only in 1905-06, the figures representing the consumption of liquor for previous years cannot be ascertained. The consumption for the years 1905-06 and 1906-07 was 98,502 and 90,760 gallons of proof, respectively. The fall in consumption in the last year is mainly due to increased rates of duty in Chikhlī and Mehkar tāluks and partly to the rumour that pig's blood was blended with liquor in distilleries.

Before the year 1897-98 revenue derived from country spirits amounted to Rs. 1,58,400, the incidence of taxation per head of population being 4 annas. There were 166 shops, each shop supplying liquor to an area of 16·9 square miles and 2897 people. In the famine year of 1899-1900 the system was changed and the receipts amounted to Rs. 95,429 only, the incidence being 2 annas 2 pies per head of population. In 1901-02 the total receipts on account of country liquor were Rs. 1,45,900, and these were nearly doubled in 1904-05 when the total

realizations amounted to Rs. 2,41,000. A marked difference in revenue under this head appeared in 1905-06 when the income amounted to Rs. 5,10,679. The increase was mainly due to the addition of two tāluks Khāmgaon and Jalgaon in September, 1905, and to the introduction of the Contract Distillery System in the tāluks of Chikhlī and Mehkar. The number of shops in this year was 174, but these fell to 150 in the year 1906-07, during which the revenue for country spirits amounted to Rs. 4,95,306.

Formerly there was only one license for the sale of foreign liquor, but in the year 1906-07 the licenses rose to five in number and brought in fees amounting to Rs. 725.

Tāri.

330. The right to draw and sell *tāri* was formerly auctioned every year by circles. The same system continues, and in the year 1906-07 the privilege was auctioned by tāluks and fetched Rs. 615. The number of shops at present is 91 only. There are few *sindī* trees in this District, and they are rapidly thinning in number. The drought of 1899 killed many trees.

Opium.

331. Cultivation of poppy plants was formerly, it is said, very common in the Chikhlī tāluk of this District, the important places being Chikhlī, Mhasāla, Chandol, Bhadgaon, Kelodā and Deulghāt, and also in the strip below the Sātpurās in the Jalgaon tāluk, but it was prohibited by the Government about 30 years ago. Since then till 1906-07 opium was imported from Indore by wholesale vendors who paid license fees of Rs. 16, and it was stored in the tāluk headquarters whence it was supplied to retail vendors at such prices as the wholesale vendors liked. Up to 1899-00, the opium shops were sold in circles or in tāluks at auctions, but since then they have been sold singly. In the year 1906-07 the system of importing

opium from Indore was stopped, and now Government imports it from the Ghāzipur Factory and sells it to the retail vendors at the rate of Rs. 23½ per seer. It is imported in one-seer and half-seer cakes, well tied with threads and carefully sealed, and it is stored in the sub-treasuries. In the year 1896-97 the consumption was about 2400 seers, which gradually decreased to 1268 seers in 1901-02; but it again increased to 2380 seers in 1903-04 and the consumption rose to 4958 seers in the year 1906-07. A curious point is that opium in His Highness the Nizām's dominions is more expensive than in British territory.

Till the year 1893-94 the licenses for retail sale of opium and *gānja* were sold together and the revenue realized thereon in that year was Rs. 34,600. In the following year when they were separately sold, opium shops alone fetched Rs. 25,900. In 1900-01 the revenue decreased to Rs. 21,000, and increased to Rs. 26,949 in 1902-03 and to Rs. 60,163 in 1904-05. The total receipts from opium amounted to Rs. 1,82,396 in the year 1906-07, the increase being due to the sale proceeds of Government opium and to the increased license fees.

Gānja.

332. Till the year 1875 *gānja* was freely cultivated in Berār without restriction. In that year a license fee of Rs. 8, irrespective of the area, was imposed. In the year 1884-85 the license fee rose to Rs. 10 per acre. There was a gradual decrease in area under cultivation till 1898-99, when cultivation of the hemp plant was prohibited. There was little *gānja* cultivation in this District. The licensees, it is said, used to procure the drug from Sutallā village in Khāmgaon tāluk, a place celebrated for its cultivation. Supply by import was also allowed, passes available for two months being given by Tahsīldārs. *Gānja* was imported from Khāndesh, Nāsik, Ahmadnagar, Nágpur and Nimār. Retail vend was conducted by

farmers of opium and *gānja* privileges. The Berār Hemp Drugs Law of 1897 came into force from 1st April, 1898, but prior to this the opium and *gānja* privileges were separated and separate sale of shops was introduced in 1892-93. Cultivation was prohibited and import allowed only from the Khandwā Store-house, and the Central Provinces rate of duty and system of wholesale vend, coupled with a duty of R. 1 on foreign *bhang*, was adopted in 1898-99. The wholesale vendors had to import *gānja* and store it in the tāluk headquarters, whence it was supplied to retail vendors. In the year 1901-02 the duty rose from Rs. 3 to Rs. 4 per seer, and lastly it rose to Rs. 5 in the year 1906-07. *Gānja* is now imported by wholesale vendors from Khandwā in boxes of one seer and not in bags as was done previously. The troublesome task of cleaning *gānja* is now done at Khandwā and not in Berār. Consumption during the year 1896-97 was 3512 seers, which decreased to 273 seers in 1900-01, and gradually increased to 569 seers in 1904-05, rising to 1500 seers in 1906-07. During the year 1896-97 revenue from *gānja* amounted to Rs. 1755-8-0, but it decreased to Rs. 1077 in 1900-01, probably owing to famine. The revenue again increased to Rs. 2200 in 1904-05, and in 1906-07 it rose to Rs. 69,700. The number of shops in 1896-97 was 28. They dropped to 14 in 1902-03, but rose to 37 in 1904-05, and to 38 in 1906-07.

General.

333. The two tāluks of Chikhlī and Mehkar march with the Hyderābād State for some distance, and there liquor as well as *gānja* is procurable at very cheap rates. Hence there is every possibility of these exciseable articles being smuggled by the inhabitants of those tāluks. The Excise Committee reported that negotiations regarding the introduction of a similar system in adjoining Native States were being made, and when these are com-

pleted smuggling will be put a stop to. Efforts are being made by the increased Excise staff to prevent smuggling and to detect offences as far as possible. In 1895-96, 28 persons were arrested, and of them 17 were convicted; and in 1900-01, six persons were arrested and four only were convicted. But in the year 1905-06 there were 47 prosecutions and an equal number in the year 1906-07. Thirty-eight were under the Excise Act and nine under the Opium Act. The number of persons prosecuted was 70, of whom 50 were convicted.

Registration.

334. The office of the District Registrar is vested in one of the assistants at headquarters. The District has 16 registration offices including that of the District Registrar at headquarters. The sub-registration offices are located at Buldāna, Chikhlī, Amdāpur, Deulgon-Rāja, Mehkar, Jānephal, Lonār, Malkāpur, Borākhedi, Nandurā, Pimpalgaon-Rāja, Shegaon, Khāmgaon, Jalgaon, and Tāmgaon. Each office has a special salaried sub-registrar attached to it except in the case of the offices of Deulgaon-Rāja and Borākhedi, which are in charge of rural sub-registrars remunerated by commission, at the rate of 55 per cent. on registration receipts. The number of documents registered was over 5000 in 1903, from which it rose to nearly 11,000 in 1907. Deeds of mortgage and sale and leases of immoveable property are the documents usually registered.

District Board.

335. The management of schools, pounds, and all minor roads outside Municipal areas is entrusted to the District Board consisting of 30 elected and 7 nominated members. The income of the District Board was Rs. 1,72,876 in 1905-06, and Rs. 1,85,307 in 1906-07. The principal heads of receipts are the road cess, the education cess, the bazar cess, and contributions from Provincial revenues. The

expenditure of the Board was Rs. 1,29,491 in 1905-06, and Rs. 1,46,849 in 1906-07. The principal heads of expenditure are education, civil works, cattle pound charges, and contributions to dispensaries. Under the District Board there are five Tāluk Boards, one for each tāluk. Each Tāluk Board has 18 members. The members of the Board inspect works in progress and supervise minor improvements. The District has 50 *sarais* under the District Board.

Municipalities.

336. The District has four Municipal towns, Buldāna, Malkāpur, Khāmgaon and Shegaon. The Buldāna Municipality contains two *ex-officio* and ten nominated members; Malkāpur three nominated and nine elected; Khāmgaon three nominated and nine elected; Shegaon four nominated and nine elected. The income of the Buldāna Municipality was Rs. 14,887, and that of Khāmgaon, Shegaon and Malkāpur was Rs. 33,170, Rs. 18,505, and Rs. 7753, respectively, in 1906-07. The expenditure during the same year was, Buldāna Rs. 17,294, Malkāpur Rs. 6377; Khāmgaon Rs. 27,297; Shegaon, Rs. 16,482. The total population within municipal limits was 50,647, and the average municipal income per head was Rs. 3-7-6 in Buldāna, As. 9-0 in Malkāpur, R. 1-11-11 in Khāmgaon, and R. 1-2-5 in Shegaon. General administration, conservancy, and education are the principal heads of expenditure. The Buldāna and Khāmgaon municipalities have water-works of their own.

Village Sanitation.

337. The Village Sanitation Act has not been made applicable to Berār. In 1889 a scheme was drawn up, by which Sanitary Boards were formed in large villages. A District Sanitary Board consisting of the Sanitary Commissioner, Executive Engineer, and the Deputy Commissioner, is held annually to consider and pass the

recommendations of the Sanitary Boards. Village Sanitary Inspection books have been maintained in seven villages so as to provide a permanent sanitary record of representative places. At present the District Board provides a conservancy establishment for 55 villages in this District. Sanitation is generally supervised by the village officials.

Public Works.

338. The principal buildings are the Deputy Commissioner's court erected in March, 1873, and subsequently enlarged at a total cost of Rs. 64,000; the District Circuit House built in 1891, costing Rs. 20,000; the District Jail built in 1873, costing Rs. 56,000 including subsequent additions. The Civil Hospital was built in October, 1869, at a cost of Rs. 13,000. The Forest and the educational offices were erected in August, 1892, costing Rs. 17,000. The cemetery at Buldāna was established in 1873 at a cost of Rs. 1200. The bungalow occupied by the District Superintendent of Police is owned by Government. The Public Works Subdivisional office and the civil court buildings have been recently built at a cost of Rs. 2400 and 37,000, respectively. The towns of Buldāna and Khāmgaon possess water-works of their own. The Khāmgaon reservoir is a fine sheet of water and has rarely failed to give a good supply. It was built from the proceeds of a 1-anna *suttā* tax on grain transactions.

Police.

339. The sanctioned strength of the police force was 640 officers and men in 1907. This figure includes a District Superintendent of Police, a Headquarters Inspector, 4 Circle Inspectors, 26 Sub-Inspectors, 94 head-constables and 514 constables, of whom 3 are camel *sowārs*. Out of the District police force 42 officers and 172 men constitute a reserve. The proportion of the police force

engaged in the prevention and detection of crime in 1906 was one to every 11·2 square miles and 1882 persons. Recruiting locally is attended with considerable difficulty in face of the competition of the ever-increasing demand for labour for mills, factories, etc. About half the recruits are obtained from local sources while the rest come mostly from the United Provinces. The force contains 150 Brāhmans, 102 Bedars and 219 Muhammadans, and 140 of other castes. The District has 19 first-class stations, 8 second-class, and 3 outposts. The first-class stations are located at Buldāna, Chikhlī, Amrāpur, Deulgaon-Rāja, Andherā, Mehkar, Jānephal, Fatehkheldā, Lohār, Kīngaon-Rāja, Malkāpur, Nandurā, Borākhedi, Dhār, Khāmgaon tāluk station, Khāmgaon town station, Shegaon, Jalgaon, and Tāmgaon; second class stations at Donegaon, Kīngaon-Jatu, Sindkhed, Warkhed, Pimpalgaon, Dhāmangaon, Hiwarkhed, Jālamb; outposts at Bothā, Mahārkhed, and Ghātbori.

Village servants.

340. The village watch and ward is in the hands of jāglias and Mahārs. The former known more commonly as chaukidārs are a force appointed by Government. The posts of jāglias are not hereditary. Their numbers vary from village to village according to a scale laid down in Rule 413 Berār Land Revenue Manual. They are appointed by the patel, subject to confirmation by the Tahsīldār. They are paid quarterly and their pay ranges from Rs. 2 to 5 a month. This seems small but in making the appointments the object aimed at is to get a man with some stake in the village. Their principal duty is the maintenance of the peace in their villages. They are the patels' servants in the multitude of different duties he is called upon to perform. They call the cultivators to pay revenue. They carry District Officer's post and purvey their supplies when on tour. The uni-

form supplied to them—a belt and badge, blue *pagrī* and coat edged with yellow—bears a distant resemblance to a police constable's. The strength of the jāglia force is 1161, and the personnel is drawn from almost every caste. There are a few jāglias who hold *inām* lands for the service they perform, showing that the institution of this service is of some antiquity.

The Mahār is the hereditary servant of the whole village. The Mahārs are divided into Yeskārs and Kāmdār Mahārs. The Yeskār carries a big stick and gives the others orders. Their duties are to be found enumerated in Rule 437 of the Land Revenue Manual, and include not only all those to which the jāglia is liable but the less honourable duties as well. They are the village scavengers; they remove dead cattle from the houses; repair fairweather roads; and are supposed to keep clean the public buildings of the village, the *chāwdī*, *musāfirkhāna*, and so forth. This cleaning of buildings depends on the extent to which caste feeling prevails in the village. They are the village undertakers and remove corpses under the orders of the police for inquest. Their numbers vary with the size of the village and the Government assists them to recover their *haq*. This consists of a payment of grain at harvest by each field owner. This used to be calculated very roughly, but now the custom is crystallized into a payment of about 2 seers of juāri per acre. In addition they frequently get gifts of vegetables and the skins of dead animals. They stoutly maintain their rights to the flesh and skins of dead animals, but the custom is falling into disuse on account of a bad habit that used to be prevalent of poisoning cattle.

Jail.

341. Buldāna has a District Jail of the second class under the management of the Civil Surgeon. The building has accom-

modation for 78 prisoners, including nine in the women's ward. The daily average number of prisoners for the last five years was as follows:—1904, *56*; 1905, *67*; 1906, *53*; 1907, *56*; and 1908, *55*; and the cost of maintenance per head was in 1907 Rs. 107-3-0 and in 1908 Rs. 127-15. Stone-breaking is the principal industry. In the garden attached to the Jail and worked by prison labour vegetables for prison use and aloes are grown. The health of the prisoners is generally good.

Education.

342. Before the Assignment no schools were supported by Government, and the condition of keeping schools was not attached to grants of land or money. Sanskrit was taught to a few Brāhman boys, and Marāthī to Hindus of the lower castes. A few *munshīs* also taught Persian to Muhammadan boys. Hindu teaching was given for a fee, but Muhammadan teaching was free. The Educational Department was introduced in 1866, and middle and lower class schools were opened. The following statistics of schools and scholars show the progress of education :—

Year.	No. of schools.	No. of scholars.
1904-05	191	8853
1905-06	236	12,663

The District has no High School, but possesses seven English Middle Schools with 1402 scholars, and 30 Vernacular Middle Schools with 3018 scholars.

The total number of primary schools is 122, with 6376 scholars. Seventy-six schools containing 1766 scholars are result-aided primary schools. The District has only 13 girls' schools with 560 scholars. One hundred and seventy-six girls are learning in boys' schools. One Mission girls' school containing 101 scholars exists

at Khāmgaon, which is maintained by private subscriptions without assistance from Government. Of the total 12,663 scholars 4420 were in receipt of secondary, and 8243 of primary education. Khāmgaon has two printing presses. They do not publish any newspapers but do job work only. The District is under the Inspector of Schools, Berār Circle, and has one Deputy Inspector and two Sub-Deputy Inspectors.

Dispensaries.

343. The District has 11 dispensaries, including the main dispensary at Buldāna. They are located at Khāmgaon, Shegaon, Malkāpur, Nandurā, Jalgaon, Pimpalgaon-Rāja, Chikhlī, Mehkar, Donegaon, and Deulgaon-Rāja. Of these the first four dispensaries are on the railway line. The dispensaries have accommodation for 59 male and 16 female in-patients. The number of in-patients and out-patients treated during 1908 was 708 and 81,197 respectively; 2520 operations were performed in 1908, and of these 46 were of an important nature. The dispensaries have been chiefly supported by Government. Since April, 1906, contributions from local bodies have been increased, and greater authority has been vested in Dispensary Committees. Government pays the salary of the Medical Officers and contributes towards the supply of medicines and surgical appliances, but the largest contributions now come from the District Board and Municipalities. All the dispensaries except Khāmgaon and Buldāna have sums of money invested in stock, which is put by for a rainy day. The interest on these sums together with subscriptions from local bodies constitute the other main sources of revenue. The items under which most money is spent are European medicines, dieting, establishment, and buildings. The diseases principally treated are malarial fevers, diseases of the eye and digestive system, and skin affections. Buldāna,

Mehkar, Nandurā, and Khāmgaon dispensaries have a midwife attached to them.

Vaccination.

344. The Municipal towns of Buldāna, Khāmgaon, and Shegaon are the only places where compulsory vaccination is permissible. The ratio of persons protected against smallpox is about 80 per cent. of the population. In recent years owing to the prevalence of plague during the winter months, when vaccination is in full swing, the work of protection has suffered to a certain extent, and very recently the Sanitary Commissioner has pointed out the insufficiency of the protection afforded by one or two marks; an order has been lately issued to produce four scars, this being considered by the Metropolitan Asylums Board to be the minimum number requisite to produce efficient protection.

Veterinary dispensaries.

345. The District has five veterinary dispensaries. They are located at Buldāna, Mehkar, Malkāpur, Khāmgaon and Jalgaon. Each dispensary has a veterinary assistant, and its management is vested in the District Board.

APPENDIX.

GAZETTEER OF TALUKS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

APPENDIX.

GAZETTEER OF TALUKS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Ajantā[1] **(or Inhyādri) Hills.**—The southern portion of the Buldāna District is covered by the Ajantā hills. This range, also called the Chāndor, Sātmāla, or Inhyārdi hills, and Sahyādriparbat in Hyderābād territory, consists of a series of basalt pinnacles and ridges of the same geological formation as the Western Ghāts, from which it breaks off at right angles near Bhanvād in Nāsik District (Bombay) and runs nearly due east, with a general elevation of 4000 feet or more, for about 50 miles, to near Manmād, where there is a wide gap through which the Great Indian Peninsula Railway passes. From Ankai, south of Manmād, the range runs eastwards at a lower level for about 20 miles, widening into the small tableland of Rājāpur. At Kāsāri there is a second gap, from which the hills run north-eastwards for about 50 miles, dividing Khāndesh District from Aurangābād, to near Ajantā. Thence they again turn eastwards into Berār, entering the Buldāna District, and pass on into Akolā and Yeotmāl. The Hyderābād Districts of Parbhani and Nizāmābād are traversed by the southern section of the range, locally called Sahyādriparbat. The length of the latter is about 150 miles, and of the section called Ajantā about 100. The range forms the northern wall of the Deccan tableland, and the watershed between the Godāvari and Tāpti valleys, rising in parts of Berār into

[1] The article on the Ajantā range is a reprint from the Imperial Gazetteer.

peaks of over 2000 feet in height. The old routes followed by traders and invading armies from Gujarāt and Mālwā enter the Deccan at the Manmād and Kāsāri gaps, and at the passes of Gaotāla and Ajantā. At the last-named place in the Nizām's Dominions, are the famous Buddhist cave-temples of Ajantā. The range is studded with hill forts, most of which were taken from the Peshwā's garrisons in 1818. The most notable points are Mārkinda (4384 feet), a royal residence as early as A.D. 808, overlooking the road into Bāglān, and facing the holy hill of Saptashring (4659 feet); Raulyā-Jaulyā, twin forts taken by the Mughals in 1635; Dhodap, the highest peak in the range (4741 feet); Tudrai (4526 feet); Chāndur, on the north side of the Manmād gap; Ankai, to the south of the same; Mānikpunj, on the west side of the Kāsāri gap; and Kanhira, overlooking the Pātna or Gaotāla pass. The drainage of the hills, which in Bombay are treeless save for a little scrub jungle in the hollows at their feet, feed a number of streams that flow northwards into the Girnā or southwards into the Godāvari. Beyond Bombay the hills are well wooded and picturesque, and abound in game. In Hyderābād they form the retreats of the aboriginal tribes, and in Yeotmāl District are peopled by Gonds, Pardhāns and Kolāms, as well as by Hindus. The hills are mentioned in the Ain-i-Akbarī under the name of Sahia or Sahsā.

Amrapur.—A thriving village in the Chikhlī tāluk, situated 14 miles west of Chikhlī on the road to Khāmgaon. The population in 1901 was 3174; its area is 11,076 acres, and it pays a land revenue of Rs. 8662. There are Urdū and Marāthī schools and a police Station-house. A weekly bazar is held but the trade is of little importance. On the summit of a small hill about half a mile to the south of the village stands a fine modern temple dedicated to Bhawāni, of whom there is an image



Bemrose, Collo., Derby.

COLOSSAL FEET AND HAND, AMDAPUR.

bedaubed with red lead in the sanctuary which is curiously lit from above in such a way as to throw the full light upon the image; to the spectator, seeing it only through the chink in the door, the *mandap* being nearly dark, the effect may be somewhat startling. On the temple is an inscription of eight lines, the characters of which are illegible. Near it are some fragments of two colossal statues, consisting of two pairs of feet, so that the statue must have stood about fifty feet high. Other fragments built into and lying round a temple dedicated to Mahādeo seem to point to the former existence of an older building, probably a Hemādpanthī temple. This is confirmed by local tradition. The village contains a local Board school, a P.W.D., inspection bungalow, a *saraï*, a police station-house, a sub-registrar's office, and a branch post office. A weekly market is held on Wednesdays.

Anjani Khurd.—A village in the Mehkar tāluk, 9 miles south-west of Mehkar on the old Bombay-Nāgpur road. Its population in 1901 was 995, and it pays a land revenue of Rs. 3792. It has a Board school, an opium shop, and a cattle pound. A weekly market is held on Saturdays. The village contains an old step well with a flight of steps, and a little room on the south side; also an unfinished *masjid* built up solidly to the crowns of the arches all around. In general design the building is similar to the mosque at Fatehkheldā.

Asalgaon.—A village in the Jalgaon tāluk lying on the main road from Jalgaon to Nandurā, 3 miles south of Jalgaon. The population is 2508, and it pays a land revenue of Rs. 8696. A large weekly bazar is held every Tuesday which is attended by about 7000 people. The bazar has been equipped by the local Board with *chabūtras* and shelters, and shade is also afforded by numerous fine *nīm* trees. The principal articles dealt in are teak-wood, bamboos, cloth, cattle, hides, grains, betel leaves,

meat, fruit and vegetables. The village contains a large Local Board vernacular school, a branch post office, and a *sarai*. A ginning factory belonging to the Khāmgaon Ginning Company is also located here.

Badner.—A village in the Malkāpur tāluk lying 10 miles to the south-east of Malkāpur on the right bank of the Vishwagangā river. It is also called Badner-Bhuljī from one Bhuljī Marāthā who was its first inhabitant. Its population in 1901 was 3248 as against 3067 in 1891. The land revenue of the village is Rs. 8878, and its area 6582 acres. A weekly market is held on Saturdays.

Bālāghāt.—The upland country of Berār above the Ajantā ridge sloping southwards beyond the *ghāts* or passes which lead up to it from the north. Here is the extreme northern limit of the tableland of the Deccan; the sides and summits of the outer hills are covered with low forest; from their crests the main slope of the lands is southward; wide basalt downs follow each other in successive expanses of open fields sloping down to shallow channels which carry off the water like gutters between two pents of a low roof. The trees are finer and the groves more frequent than in the valley below; water is more plentiful and nearer to the surface. This is the character of much of the Bālāghāt highlands in the west of Berār where they fall southward toward the Nizām's country by a gradual decline and by a series of ridges or steppes. But the whole face of the Bālāghāt has no uniform features; it stretches into downs and dales where it is most open; then it gets broken up into flat-topped hills and steep ravines; while in its eastern section the country is still more sharply accentuated by a splitting up of the main hill range, which has caused that variety of low-lying plains, high plateaus, fertile bottoms and rocky wastes which is sketched in the description of

the Yeotmāl District. The country comprised in the tāluks of Chikhlī and Mehkar forms part of the Bālāghāt.

Bān River.—A river which, rising in the Melghāt, flows down from the north for some distance along the eastern boundary of the Jalgaon tāluk and thence turning a little to the west runs past Wankhed and Pāturda and eventually empties itself into the Pūrna. The Bān is a speciality and the best of the District streams. As traced on the map she seems, with a few wriggles and curves, to run in an almost direct course from her source on the hills into the Pūrna. This causes her water in some places to flow rapidly; and up to or within a mile or so of the Pūrna her bed is stony. On quitting the hills she passes for five miles through the undulating inferior soil at its foot and there does not differ from other district streams. About here after the rains, she subsides into a succession of pools at various distances from each other. When she enters the region of black soil the stream takes a stony channel laid on a deep loam deposit varying in width between false banks from one-eighth to half a mile. These false banks of *muram* and trap rock, rugged and washed-out looking, become more and more prominent as the river approaches its confluence with the Pūrna. The loam deposit between the stream and these false banks is occupied with permanent gardens irrigated from wells except where the strip is too narrow for any but a little casual cultivation. From Warkhera to Katikher, 6 miles, the channel is a dry bed; but from the latter point to the Pūrna it contains water dammed here and there all through the year. The course of this river, in strange contrast with the brown line of rugged bank, can be traced by a continuous green line marked by the trees growing along its real banks which are so low that the tree tops can only be seen when near at hand.

Its distance within the District, roughly measured from the map, is about 25 miles.

Buldāna Town.—The headquarters town of the District situated in 20° 32′ N. and 76° 14′ E. on the metalled road 28 miles to the south of Malkāpur station of the Great Indian Peninsula Railway. There is a daily mail tonga service between Buldāna and Malkāpur. The area of the town is 495 acres, and it stands at an elevation of 2190 feet. The climate of the town is good, and it is the coolest place in Berār next to Chikaldā. Buldāna is probably a corruption of *Bhīl-thāna*, the place of Bhīls. Very little is known of its early history, but when Berār first fell into the hands of the British in 1853 it was divided into two districts, one of which was known as North Berār with its headquarters at Buldāna. North Berār included the whole Pāyanghāt valley, that is to say, the present Amraoti District, the northern half of Akolā, and part of Buldāna. In 1857, the year of Mutiny, Colonel Meadows Taylor was appointed Deputy Commissioner of North Berār, and in his autobiography he quotes the note he received from the Resident: 'Go to Berār directly and 'hold on by your eyelids. I have no troops to give you, 'and you must do the best you can. I know I can depend 'upon you and I am sure you will not fail me.' Colonel Meadows Taylor refers to the beautiful wooded ravines and the picturesque morning rides at Buldāna, but his stay there was very short, as his important work lay in the valley below. After the Mutiny the province was reconstituted, and Akolā became the headquarters of West Berār. In 1867 Buldāna again came into prominence, when it was selected as the headquarters of the District. Its population in 1867 is unknown, but it was 2979 in 1881, 3243 in 1891, and 4137 in 1901, thus showing an increase of 39 per cent. in 20 years. In 1901 the

Situation and people.

population comprised 3229 Hindus, 795 Mahommedans, 23 Jains, 114 Christians, and 12 others. Buldāna pays a land revenue of Rs. 1726. The Malkāpur-Chikhlī road practically divides the town into two portions—that lying to the west of the road being called the old village, and that lying to the east of it being called the new town. The Civil Station lies to the south-west of the town.

Public institutions.

As the headquarters of the District, Buldāna contains the usual executive and civil courts with the exception of a tahsīl which is located at Chikhlī 14 miles to the south. It also has a hospital, a veterinary dispensary, a jail, an observatory, a circuit house, a combined dāk and inspection bungalow, a *sarai*, a fine camping ground, a European club (located in the old magazine), a native club with a library, and a cemetery. In the new town there is a Government school for girls in which education is given free of cost. The average daily attendance is 55. A weekly market is held on Sundays, but the trade of the place is small, and it is only during the cotton season that any business is done. Foreign and country liquor shops, *gānja* and opium shops are located here. There is a combined post and telegraph office.

Municipal undertakings.

The Municipality was established on the 1st of April, 1893. The Committee is composed of 12 nominated members. The Municipal area is 530 acres. The average annual receipts, derived mainly from Government contributions, water tax and cattle pounds, during the seven years ending 1907-08, amounted to Rs. 13,181. The average annual expenditure during the same period was Rs. 13,085, the main heads of expenditure being water-works, conservancy, arboriculture, public garden, education, hospital and dispensaries. The Hindustāni and Marāthī schools for boys are main-

tained by the Municipality, the daily average attendance in them being respectively 22 and 208. Four English classes have been attached to the Marāthī school and are chiefly maintained from the annual contribution, locally raised, amounting to Rs. 780. The opening of a High School is under contemplation. The public garden has till recently been in charge of the Municipality. The annual income derived from the sale of mangoes, other fruits and vegetables, together with a fixed annual contribution of Rs. 300 from Government, amounted to Rs. 931 in 1906-07, and Rs. 623 in 1907-08. The expenditure during the same period amounted to Rs. 1155 and Rs. 1335, respectively. From the 1st of April, 1909, this garden was transferred from Municipal to Provincial management.

Water-supply

The town of Buldāna is supplied with drinking water from the Satrābar tank (so called after the large *bar* (banyan tree) situated close to the north-western extremity of the tank) about a quarter of a mile east of the Buldāna Civil Station. The tank was constructed in 1891, and water began to be supplied in March 1892. The total outlay on the construction of a tank amounted to Rs. 98,902. The Satrābar tank has a catchment area of 410 acres, the tank itself having an approximate area of 7 acres. The water is pumped by means of two direct acting Duplex Cornish suction and force pumps into a reservoir which commands practically the whole of the Civil Station and town of Buldāna. The reservoir is divided into two compartments, each with a capacity of 55,000 gallons, and the water is passed down from these through 6" pipes and distributed to the Civil Station and town by means of 30 stand-posts and 53 private connections. The daily authorized supply of water is 40,000 gallons at 10 gallons per head of population for 24 hours; but this

supply could not at first be maintained on account of the weakness of the band puddle. The tank was overhauled in 1908 and a fresh puddle laid up to 115 reduced level, and the waste weir level was raised from 110 to 112 which will enable an additional volume of water, representing about three months' supply, to be impounded. The total capacity of the tank is now 4,338,701 cubic feet. With a view to reduction of expenditure which works out at 5 as. 8 pies per 1000 gallons, the question of substituting an up-to-date oil engine with suitable pumps for the present machinery is under consideration. This change is expected to reduce the expenditure to about 3 as. per 1000 gallons. The water-works are in charge of the Public Works Department, and are maintained at an average annual cost of Rs. 3500, of which one-fourth is provided from Provincial Funds and the remainder from Municipal funds. Besides the Satrābar tank there are five other tanks, *viz.*, the 'Bullock tank' which supplies water to the public garden, the 'Chinch Talao,' the 'Dhobi Talao,' the 'Lendi Talao,' and the 'Tar Talao.' These tanks only hold water for about eight months and dry up in the hot weather.

Chandol.—A fairly large village in the Chikhlī tāluk 14 miles west of Chikhlī. Its population in 1901 was 1629, and it pays a land revenue of Rs. 4743. It contains four old temples, one dedicated to Narsinha, one to Mahālakshmi, and two to Mahādeo. The principal building of the temple of Narsinha is octagonal in form; the hall in front quadrangular. It is profusely sculptured. Repairs are sometimes carried out by subscription and the top has been rebuilt of brick and mortar. It has an *inām* land of an annual rental of Rs. 6 for its support. The temple of Mahālakshmi is in good repair, and is covered with sculpture. The temples of Mahādeo are octagonal in form, and the front halls or *mandap* rec-

tangular, most of which have fallen. The top of one of the temples has been rebuilt of bricks in mortar.

Chandur (or **Biswa Bridge**).—A village in the Malkāpur tāluk, and a station on the Nāgpur branch of the G. I. P. Railway to the east of Malkāpur. To the west of it runs the Vishwagangā or Biswa river, over which a railway bridge has been built. Hence the village is sometimes called Bishwā Chāndur or Biswa bridge. Its population in 1901 was 2732 as against 2712 in 1891; its area is 3073 acres, and the land revenue demand Rs. 5562. The District Board maintains a Hindustāni and a Marāthī school. The village has a branch post office and a Local Board *sarai*. A weekly market is held on Sundays.

Chikhli Tāluk.—A tāluk lying between 20° and 20° 37′ N. and 75° 57′ and 76° 42′ E. with an area of 1009 square miles.

Physical features.

It consists of 299 Government and eight jāgīr villages. The Chikhlī or Deulghāt tāluk as it was formerly called, is one of the hill tāluks of Berār and lies entirely in the Bālāghāt, the southern plateau of Berār. It is bounded on the north by the Malkāpur tāluk; in the east it borders upon Mehkar and Khāmgaon tāluks, and in the south it abuts on the Mehkar tāluk and on His Highness the Nizām's Dominions which it likewise touches in the west. The greater portion of its lands lies on the Ajantā range of hills which enters the Berār Districts from the south-west and forms the basis of an extensive tableland which comprises a large portion of southern Berār. The tableland inclines gently towards the south-east, in which direction the Pengangā, which is its main drainage, takes its course, dividing the plain in almost equal halves and finally debouching in the Wardhā. The elevation of the tableland as a whole is about 1800 feet above the sea-level, and this, small as it is, makes a very perceptible difference in the

climate which is far cooler than that of the valley below. The pargana of Dhār on the western boundary lies at a lower level, being separated from the remainder of the tāluk by a *ghāt* some 300 feet in height. The tāluk, measured from north-east to south-west, has an extreme length of 56 miles, its greatest breadth from east to west being 42 miles. But south of the town of Chikhlī the width of the tāluk rapidly decreases until in the south-west corner in the neighbourhood of the village of Deulgaon Rājā it has dwindled to a few miles only. The north-eastern portion of the tāluk is of a very rugged description; many of the villages here situated still remain unpopulated, and cultivation is scanty; it is here that the Geru-Mātargaon forest reserve has been formed, much of the country being fairly well timbered and more fitted for forest growth than for cultivation. The tāluk on the whole consists of a series of plateaus intersected by ravines containing generally a plentiful supply of water. There are no rivers of any importance in the tāluk except the Pengangā already alluded to, but it has hardly assumed the character of a river until it has left the tāluk.

Population.

The population of the tāluk in 1901 was 129,590 persons or 21 per cent. of that of the District. In 1891 the population was 150,098, and in 1881, 140,111 persons. The increase in the first decade was 7·2 per cent. as against the District figure of 5·7, and the decrease in the second decade was 13·7 per cent. against the District figure of 9·6. The decrease was due to the two famines of 1896-97 and 1899-1900. The tāluk contains three towns, Chikhlī, the headquarters (5889), Deulgaon Rājā (6293), and Buldāna, the headquarters of the District (4137), and 310 villages of which 41 are uninhabited; 12·59 per cent. of the population live in towns, and 87·41 per cent. in

villages. The total density of population was in 1907 128 persons to the square mile, and that of the rural population 112. Besides the three towns, the following three villages in the tāluk contained a population of more than 2000 persons in 1901:—Amrāpur, Undri, and Deulghāt. There were also 16 villages having a population of more than 1000 persons.

Agriculture.

The tāluk cannot boast of that luxuriance of vegetation which is one of the characteristics of the valley of Berār, and the soils here are very much inferior to those found in Malkāpur, Khāmgaon and Jalgaon tāluks. However, the climate and soils permit of the *kharīf* as well as some of the *rabi* crops being cultivated with success, the latter especially in the valleys of streams. The *kharīf* crop consist of juāri, cotton, tūr, etc., and the *rabi*, wheat, gram and masūr only. Linseed, which is one of the chief *rabi* crops in the valley of Berār, does not thrive at all as the ground is too dry for it. At the revision settlement the figures for five years (1890-1894) show that out of the total area of 459,708 acres under cultivation juāri was the crop most largely cultivated, 130,000 acres or 24·6 per cent. being annually devoted to its growth; this was followed closely by cotton with 100,000 acres or 21·6 per cent. The next in importance was wheat with 70,000 acres or 15·3 per cent. The area under grass and fallow, 82,000 acres or 18 per cent. of the whole, was very extensive, but the nature of the country in a measure accounts for the excess. A large proportion of this area lies in the uninhabited villages in the north-east of the tāluk, but the steep faces of the ravines with which the rest of the country abounds are incapable of being brought under cultivation, and tend to swell the total. They are, however, serviceable as affording grazing areas for the village cattle. In 1907-08 out of

the total village area of 513,316 acres, excluding State forests, 482,467 acres or 94 per cent. were occupied for cultivation. The total cropped area, excluding double-cropped area, was 366,449 acres or 76 per cent. of the occupied area; of this juāri occupied 130,435 acres or 36 per cent; cotton 126,781 acres or 34½ per cent., and wheat 25,006 acres or 7 per cent. The irrigated area was 10,124 acres.

Land revenue.

At the original settlement (1866-67) the 305 Government villages were divided into four groups and settled with a dry crop maximum acreage rate varying from R. 1 to R. 1-12. The occupied land for cultivation was 223,151 acres, and the assessment was Rs. 1,68,083, the incidence per acre falling at As. 10-3 per acre. During the currency of the settlement the occupied area increased, and at the time of the revision settlement it stood at 458,316 acres with an assessment of Rs. 2,95,592, the incidence per acre being As. 10-4. At the revision settlement which came into force in 1896-97, the villages were divided into three groups and rated at R. 1-6 to Rs. 2. The occupied area according to revision survey was 457,655 acres, and the revised assessment increased to Rs. 3,68,777, giving an incidence of As. 12-11 per acre. The increase in revenue thus amounted to Rs. 75,185, being 24·8 per cent. in excess of the previous demand. The land revenue demand for 1907-08 was Rs. 3,66,925, of which Rs. 3,65,247 were collected during the year.

Miscellaneous.

For purposes of land records the tāluk is divided into five Revenue Inspectors' circles, with headquarters at Buldāna, Dhār, Amrāpur, Andhera and Chikhlī. The tāluk forms one police circle under an Inspector with six station-houses at Chikhlī, Buldāna, Dhār, Andhera, Amrāpur, and Deulgaon Rājā, each under a Sub-Inspector. The

tāluk is well provided with roads. Buldāna, the District headquarters lying in this tāluk, is connected with the railway by a made road 28 miles in length running to the Malkāpur station.

Chikhlī Town.—The headquarters of the tāluk bearing the same name. It is situated in 20° 21 N. and 76° 18′ E. on the high road which runs from Malkāpur to Meḥkar at a distance of fourteen miles from Buldāna. A metalled road runs from Chikhlī to Khāmgaon *via* Amrāpur. The population was in 1901 returned as 5889, having increased from 4672 in 1891 or by 26 per cent. The principal inhabitants are Hindus, numbering 4629, and next to them come Muhammadans with a figure of 1165. The area is 4446 acres, and land revenue Rs. 3928. The largest bazar in the tāluk is held here on Mondays at which a considerable amount of business is done. Messrs. Ralli Brothers have a ginning factory of forty gins here, and there is a small factory owned by some native traders. The tahsīli, inspection bungalow, Anglo-vernacular school, dispensary, combined post and telegraph office, and police station-house are the principal official buildings. There are also an Urdū school, a girls' school, and a *dharmshāla* known as 'Coronation Dharmshāla.' A bonded warehouse is under construction. Chikhlī has about 20 shops of moneylenders and over 50 shops of cloth merchants and others. For sanitary purposes a small conservancy establishment is maintained by the District Board. There is a *dargāh* or tomb of Madan Shāh Wali in whose honour an *urus* or anniversary is held every year at which about 500 people assemble from the surrounding villages. The *dargāh* has some *ināṃ* land for its support. A temple of Mahādeo to the west of the village is of some archæological importance. The top was rebuilt about 40 years ago, and other buildings have been added to it.

Datala.—A village in the Malkāpur tāluk lying about 6 miles south of Malkāpur. To the west runs the Nalgangā river, and to the east passes the Malkāpur-Buldāna road with its mail tongā service. The village has a large colony of Pājne Kunbīs who are very hardworking cultivators. Its population in 1901 was 2224 against 1948 in 1891; its area is 4759 acres and the land revenue demand is Rs. 8836. The District Board maintains a vernacular school. The village has a branch post office and a Local Board *sarai*.

Deulgaon-Mahi, or Deulgaon-Pathān.—A village situated on the banks of the Lower Pūrna on the high road to Deulgaon Rājā at a distance of about 38 miles to the extreme south of Buldāna in the Chikhlī tāluk with a population of 901 persons, an area of 4725 acres, and paying a revenue of Rs. 2921. The village is called Deulgaon-Mahi from the goddess 'Mahi' worshipped by Kasārs who originally inhabited the village. Certain Pathāns of Jaffrabād, which lies about 12 miles to the west of the village in His Highness the Nizām's Dominions, are said to have rendered some assistance to the Nizām who conferred on them certain *inām* lands and the patelki of the village; and since then it has been called Deulgaon-Pathān. Some of the descendants of these Pathāns are still living, and hold the office of patel in rotation. The village contains an old *garhī* mostly in ruins and occupied by the Pathāns, a Marāthī school attended on an average by 43 boys every day, a branch post office, opium and liquor shops, and a comfortable dàk-bungalow. A weekly bazar is held on Sundays. Blankets are locally manufactured by the Dhangars.

Deulgaon-Rājā.—A town in the Chikhlī tāluk situated on the Khāmgaon-Jalna road, 49 miles to the south of Buldāna, and lying in 20° 1′ N. and 76° 5′ E. Its

original name was Dewalwāri, from a *wāri* or hamlet close by. This *wāri* is said to have been increased in extent and population by Rāsoji, a natural son of a decendant of the Jādhao Rājās of Sindkhed, some time in the seventeenth century. Rāsoji invited people of all trades and professions to come and settle at Dewalwāri, whose name was changed to Deulgaon as the place increased. The shape of the town is that of a gnomon and its area is 102·8 acres. It was once fortified by a wall, which is now in ruins. This wall has seven approaches—five large gates and two small ones. There is a small range of hills close by on the northern side of the town, down which flow two tiny streams. A small rivulet called Amni forms the southern boundary of the town. There is on the east of the town a very pretty little domed tomb called the Moti Samādh of Chimakābai Sāhib, daughter of Anandrao Mahārāj of Deulgaon Rājā. It is of cut stone in the Muhammadan style, and is as chaste and well proportioned a little building as it is possible to find. It is a square building with a minaret rising from each of the four corners of its roof with clusters of miniature *minārs* round the base of each. Over the centre rises a well proportioned dome with other little *minārs* around its dome and surmounted by a remarkably well designed finial. An ornamental open work parapet and deep cornice surround the top of the roof, and the whole building is set up on a very ornamental high basement of the same design as the beautiful green stone sarcophagus at Bijāpur. At the census of 1867 the population of the town was 9298, which had declined to 7025 or by 24 per cent. in 1881. During the decade ending 1901 it had again fallen to 6293 or by about 15 per cent. The present population comprises Hindus 4940, Musalmāns 955, and Jains 372. Formerly the town was a centre of the cotton and silk trade; but the

trade is now declining and the weavers are in straitened circumstances. Amongst the traders, the Shrāwak or Jain are said to have come from the north about 300 years ago. Of all the *dewasthāns* in Berār that of Bālajī at Deulgaon is the most celebrated. An annual fair, the largest in Berār, is held in connection with it in October. It is much frequented by traders and pilgrims from very distant parts. The paved yard in front of Bālajī's temple, about 360 by 30 feet, is for the occasion overshadowed with a sort of canopy supported by posts. The offering given to Bālajī is called *kāngi*, and its annual value has been known to exceed Rs. 1,00,000. This amount, besides defraying the expenses of the temple (which are about Rs. 1500 per mensem), leaves a large balance. The temple managers spend during the fair Rs. 15,000. Large dinners are given to pilgrims, wandering devotees, mendicants, and all other persons distinguished by piety or religious learning. Owing to a dispute between the descendants of the Jādhao family who claim the temple and the income as their own, and the people of Deulgaon Rājā, the District Judge at Akolā has, pending the settlement of the dispute, appointed a receiver who receives 4 per cent. on the collection of the *kāngi* for managing the 'Sansthān.' The town contains a Government second grade Anglo-vernacular school, a girls' school, and a Local Board Hindustāni school. It also contains three *dharamshālas*, a police Station-house, a dāk-bungalow, a dispensary, a sub-registrar's office, and a branch post office. The total area of the town is 1617 acres, and it pays a land revenue of Rs. 770.

Deulghat.—A village situated in the Chikhlī tāluk in latitude 20° 31′ N. and longitude 76° 10′ 30″ E. on the Pengangā river, 6 miles to the south-west of Buldāna. The population was 3594 in 1867; 3867 in 1881; 3916

in 1891; and 3735 in 1901. The total area of the village is 3352 acres, and it pays a land revenue of Rs. 2832. It is a town of considerable antiquity. It appears originally to have been a very small village, about one-third of its present size. Its oldest name was Deoli, probably derived from Hemādpanthī temples, of which ruins still exist. From the fact that such temples, for whatever object, have almost invariably been built in retired places, it is to be supposed that the town is of later date than these ruins, and possibly this village was first built during the troubled period of the Muhammadan invasions, which caused the people of the plains to disperse and seek shelter in secluded parts of the hill-country.

In the time of the Emperor Aurangzeb the village was considerably augmented (about A.D. 1700). One of his chiefs, Nasār-ud-dīn, had been sent into the Deccan to quell disturbances. The seat of the pargana was Girdā, on the hills, about 8 miles from Deoli. Nasār-ud-dīn on his arrival found Girdā quite unsuited for headquarters, and looking out for a better place, the extensive plains of Deoli at once decided him in its favour; and he settled there with his whole army and retinue. The intolerant proselytizing spirit of the master was not asleep in the deputy; and Nasār-ud-dīn displayed his hatred of Hindu institutions by immediately pulling down the magnificent temples near his residence; the materials were utilized in constructing private buildings, and a small fort (now the Nawāb's house) on the boundary of the village. The memory of the old boundary is still preserved with the ceremony of killing a buffalo on the Dasahra holiday every year. The place has been called Deulghāt at the least from the end of the seventeenth century, as it is mentioned by Thevenot, who passed it on his road from Golcondā to Burhānpur. The pass up the hills just south of the town is evidently,

therefore, of some antiquity, and was once much more frequented than it is now.

It was an able Tahsīldār named Sakhānand who raised the rampart round the town to keep out marauders, who planted the numerous mango trees round the village, and who laid out most tasteful gardens, of which the remains are still to be seen. In the time of Sakhānand the population of the village was mostly of the Rājput caste, whom he enlisted as good soldiers. After the death of their patron the Rājputs were supplanted by Muhammadans, who had then great political preponderance, and this accounts for the greater proportion of Muhammadans at Deulghāt as compared with other towns.

The court of a special magistrate, presided over by Khān Bahādur Nawāb Muhammad Salām-ullah Khān, who exercises first-class magisterial powers, is located here. A weekly market is held on Fridays. A school for Muhammadan girls is maintained by Government; a Marāthī and a Hindustāni school are supported by the District Board. The village contains a branch post office and a *sarai*. It is a neatly laid out village and in good sanitary condition.

Dhalsawangi.—A small village in the Chikhlī tāluk 15 miles to the south-west of Buldāna. The population in 1901 was 2000 and it pays a land revenue of Rs. 1539. Close to it an old temple of Devī called Murdadi is situated in a picturesque spot in the midst of hills covered with forest. This has been partly rebuilt and consists of three shrines. The principal shrine holds the image of Murdadi which is very large, ferocious looking, and coloured all red; while the side ones have those of Kālikā and Mahādeo. Behind the temple is a square masonry cistern into which three separate springs are led through cowhead (*Gaomukh*) gargoyles. The temple is owned



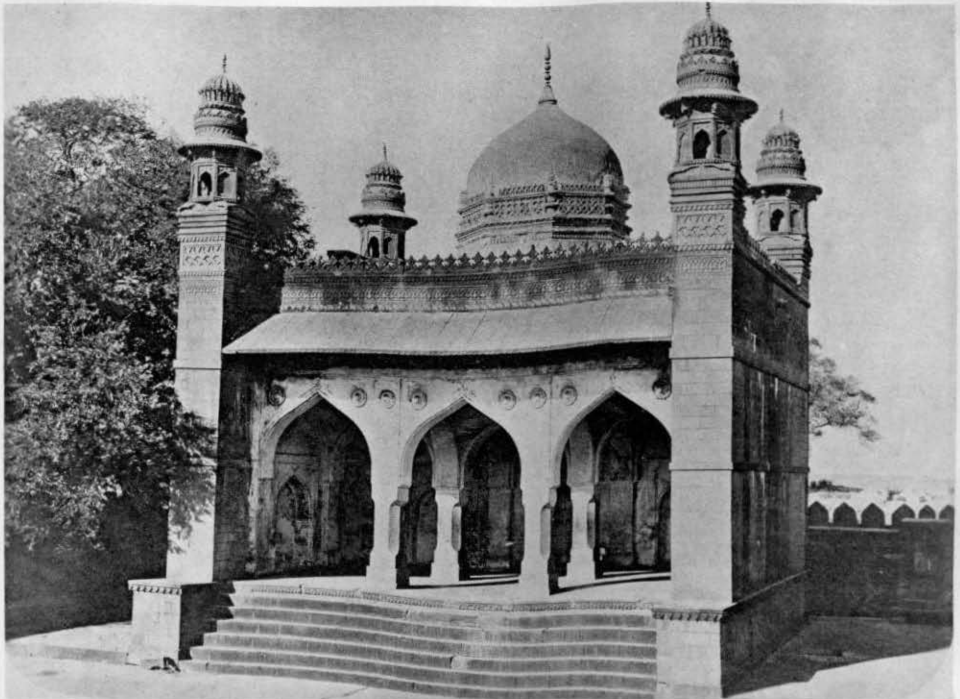
which takes place in the night time, is over, a dinner consisting of bread and meat is partaken of by all the votaries indiscriminately. The village has a Local Board vernacular school.

Dhotra.—A small village in the Chikhlī tāluk 18 miles south of Chikhlī, containing 39 houses and 140 inhabitants. The area is 3478 acres and it pays a revenue of Rs. 1368. The village has three old temples. The one about a quarter of a mile south of the village, in the fields, is the most important. It is a temple of Siva and faces the east. It consists of a shrine and closed *mandap* (canopy) and has but one entrance on the east. Upon the south and north sides of the *mandap* where other temples would have two other entrances with their porches, there are here two deep recesses off the *mandap* like shallow shrines without doorways. Four plain pillars support the ceiling of the *mandap*. The pilasters are built in sections with the courses of the wall masonry, and are not as in earlier work single shafts built into and against the wall; this is a sign of late work. The bracket capitals of the pillars have the cobra ornament upon them. In the shrine is a *linga*. The dedicatory blocks over the doorways have been left plain, no image having been carved upon them. The exterior of the temple is fully moulded in ornamental bands, but there are no images whatever, not even the usual three inches round the walls of the shrine. There seems little doubt that these temples, more or less devoid of figure sculpture upon the exterior, represent the true Hemādpanthī class if we believe that Hemādpanth or Hemādri, minister to the Yādava kings of Deogiri, set a particular style and built a good deal himself. In this temple bands of chequered squares are used as ornament, *i.e.*, the surface of the stone is marked out into inch squares and every alternate one is sunk. This was a favourite and often characteristic ornament in

very early temples such as those of the Gupta period. This building is conserved by Government. On the west of the village is another old temple, but it is very much dilapidated. It consists of a shrine and *mandap* with a porch and entrance on the east. The whole of the *mandap* has fallen with the roofing of the porch. The exterior was severely plain. On the north-west of the village is another old ruined shrine with a closed *mandap*, the outer casing of the walls having gone. The shrine is empty. The temple faces the east. In a row over the shrine door-way are nine faces, the third from each end having carved tusks at the corners of the mouth; otherwise the faces are alike. These temples represent the true Hemādpanthī class.

Dongaon.—A large and purely agricultural village in the Mehkar tāluk situated 10 miles to the east of Mehkar on the old Nāgpur dāk line on the banks of the Kach river. Its population in 1901 was 3050, its area is 10,724 acres, and it pays a land revenue of Rs. 12,405. The village has a dispensary, a Marāthī school, and a branch post office. A weekly bazar is held on Wednesdays. It was once noted for its *sāris*, and though the industry has now decayed considerably, there are a few weavers who still turn out good work. There is an old *garhī* or fort strongly built, but now in ruins.

Fatehkhelda.—A village in the Mehkar tāluk situated in 20° 13′ N. and 76° 27′ E. on the small river Bhogāwati, an affluent of the Pengangā, 12 miles north-west of Mehkar. Its population in 1901 was 4198, its area is 6855 acres, and it pays a land revenue of Rs. 4956. The original name of the village was Shakarkheldā which, according to tradition, it received from a well close by, which yields sugar. The place is of considerable antiquity, and a local tradition says that a saint named Palasi Siddha settled in Sankhedi, a hamlet of the town.



Bemrose, Collo., Derby.

MOSQUE AT FATTEHKHERDA.

On being invited to come to live in the town he replied that he would not go to the town but that the town would come to him. The town gradually spread till it reached the hamlet, but it has again receded, and the tomb of the saint is at present at some little distance from it. It was here, in 1724, that the battle which decided the Nizām's supremacy in the Deccan was fought between Nizām-ul-Mulk and Mubāriz Khān who represented the Mughal Emperor. In memory of the victory the name of the town was changed to Fatehkheldā. The present appearance of the town shows that it is much decayed, the chief causes of its ruin being the plunder of it by Sindhia's troops on their way to Assaye in 1803 and the great famine of that year. A ginning factory has been established but does not seem to flourish. A weekly bazar is held on Fridays, and there are schools for boys and girls, a police station-house, and a branch post office. A very fine little mosque much resembling that at Rohankhed in the Malkāpur tāluk built by Khudāwand Khān Mahdavi, and in an excellent state of preservation, is situated in the highest part of the town with a Persian inscription showing its date to be 1581 A.D. It has a three-arched facade and four free standing pillars. The latter have octagonal shafts with square caps and bases. Simple little rosettes decorate spandrils of the arches. Nearly all the decoration is above the cornice. The roof has one central dome which stands upon an ornamental octagonal drum and four little lantern *minārs* one at each corner. The mosque is surrounded by a garden and a walled enclosure. It enjoys an *inām* of 12 fields worth Rs. 170 for its upkeep. It is managed by Khān Bahādur Abdul Baki Khān of Mehkar on behalf of Ināmdār Maulvi Māsum Hasan, resident of Hyderābād. It is under Government conservation under the Preservation of Monuments Act. There is a tomb of Mubāriz Khān who

was killed in the battle, referred to above, for the upkeep of which an *inām* of two fields is held by the same Ināmdār of the mosque.

Geru-Matargaon.—A small village situated in the reserve forest known as Geru-Mātargaon about 22 miles to the east of Buldāna at a height of 1769 feet above sea-level. Its population is 216, area 2579 acres, and land revenue Rs. 227. Surrounded by hills and forest with the river Gyān running through its centre it affords some beautiful scenery. In the bed of the river there is a large *doho* (pond) where some good-sized fish may be found. During the Mughlai administration the village was the chief town of the pargana of the same name, and formed the headquarters of the Kolīs, who then lived generally on plunder. It contains an old *dargāh* (a Muhammadan place of worship) which has the following inscription in the Urdū character: 'I will try to find out what it is.' The majority of the people are Kolis, and Banjārās who make *gonīs* or gunny bags. There is a forest rest-house here, and some good sport may be obtained in the neighbourhood.

Girdā.—A small village situated about 16 miles to the west of Buldāna, containing 33 houses and 134 inhabitants. The area is 3343 acres and land revenue Rs. 2143. About half a mile from the village among the hills a narrow path leads to a very old Hemādpanthī temple dedicated to Mahādeo. Close to the temple is a big well; both temple and well are now in ruins. The stones of the hills here are exceptionally black and produce what is generally known as *shilājīt* (bitumen) or mineral oil, much used by natives for medical purposes. The cliff where this substance is obtained is called by the natives 'Kāli Bhīnt' (black wall), but owing to its inaccessible situation little use is made of it. Good sport may be obtained in the neighbourhood.

Gyan (Ghan or Dyanganga) River.—A river which takes its source from a spring of water issuing from under an *umar* tree (*Ficus glomerata*) near the temple of the god Mahādeo at Dongershewāli, a village lying on the table-lands north of the valley of the Pengangā in the Chikhlī tāluk. It passes through the hills in the centre of which the village Bothā is situated, and collecting their drainage runs in a northerly direction past Pimpalgaon Rājā and Nāndurā. Close to the latter place it is crossed by a railway bridge and thence taking a north-easterly course it enters the Khāmgaon tāluk where it takes a sharp bend towards the north-west and finally falls into the Pūrna. During its course it receives many streams and in the hot weather it is dry. Indigenous sandal wood is found round the headwaters of this stream, and it is hoped with care to increase the stock from self-sown seedlings. The total length of the river is 50½ miles, the whole of which lies within the District.

Itkhed.—A small village in the Jalgaon tāluk about 12 miles south-east of Jalgaon on the river Pūrna. Its population is 391, its area 264 acres, and it pays a land revenue of Rs. 361. The village owes its importance to the existence of a temple of Dattātreya which is visited every Thursday by numbers of people in search of relief from various ailments. Those afflicted with evil spirits are supposed to derive especial benefit from a visit to the shrine. They burn camphor, burst into paroxysms of dancing and crying before the god, and then plunge three times into a deep pool of water, whence they emerge cleansed and freed from their afflictions. Three *dharmshālas* have been built for the accommodation of visitors. A religious fair is held here in the light fortnight of Chaitra (April), and the value of camphor then consumed is estimated at Rs. 500.

Jalamb.—A village in the Khāmgaon tāluk 8 miles

north of Khāmgaon. It is a railway station of the Nāgpur branch of the G. I. P. Railway, and the junction of the State Railway to Khāmgaon town. Its population was 2308 in 1901 as against 2326 in 1891. Its area is 7180 acres, and its land revenue demand Rs. 11,328. The land is rich and produces more *rabi* than *kharīf*. The village contains a primary school for boys, a dāk bungalow, a branch post office, and an encamping ground. A weekly market is held on Saturdays, the articles brought for sale being grain and groceries. The reserved forest of Mātargaon, where good shooting is available, is about 7 miles from the station.

Jalgaon Taluk.—A tāluk of the Buldāna District lying between 20° 65′ and 21° 13 N. and 76° 23′ and 76° 48′ E. with an area of 410 square miles. It is the smallest tāluk in Berār in respect of area, and except the Melghāt, of population also. It contains 217 *khālsa* and 8 *inām* villages. Until August, 1905, when it was transferred to the Buldāna District, the tāluk formed part of the Akolā District. It occupies the extreme north-west corner of Berār. In the north it abuts on Holkar's territory from which it is separated by a branch of the Sātpurā range of hills. On the east it adjoins the Akot tāluk, on the south it is bordered by the Pūrna river which separates it from the Khāmgaon and Malkāpur tāluks, and on the west it adjoins the Khāndesh Districts. Jalgaon is one of the champaign tāluks of Berār, lying in the Pūrna valley so well known for its fertility, and especially for its cotton-producing qualities. From one end to the other the tāluk presents an uninterrupted open plain carefully cultivated and in parts well wooded with fine shade and fruit-bearing trees. The more than usual luxuriance of the crops and the valuable gardens that meet the eye in every direction have earned for the tāluk the name of the Garden of West

Physical features.

Berār. Towards the north where the hills are approached the soil changes rapidly to one of a poorer nature, more shallow and stony. The hills themselves, although covered with jungle, cannot be said to be well wooded, the growth being poor and the trees stunted and of not much value. The predominant surface soil is a black alluvial earth of decomposed vegetable matter, varying in depth from one to eight feet and covering the whole face of the country from almost the very foot of the hills in the north to within a mile or two of the banks of the Pūrna, where the soil is of a very variable nature. This surface soil is underlaid by a stratum of a light coloured earth of considerable thickness and of a very inferior quality. The chief river of the tāluk is the Bān which, rising in the Melghāt, flows down the eastern boundary and eventually falls into the Pūrna. It contains water throughout the year for the last eight miles of its course. In addition there are several streams running in almost parallel lines from the hills south-west and debouching into the Pūrna. These streams are very sluggish and deficient in water, but their slow flow enables large accumulations of light but rich soil to settle in sheltered places along their banks; these accumulations are in some places very extensive, and the people taking advantage of the vicinity of water have turned these plots into gardens.

Population.

The population of the tāluk in 1901 was 87,798 persons or about 13 per cent. of that of the District. In 1891 the population was 977,908 persons and in 1881, 106,132. There was thus a decrease in both the decades; in the first decade the decline being 7·9 per cent., and in the second 10·8 per cent. This falling-off may be attributed to the periodical thinning of population by epidemics and other diseases as well as to the two great famines in the last decade. The density of population is 213 persons per square mile,

and that of the rural population 192. The bulk of the population consists of cultivators, most of the artizans and others having taken to agriculture which they found more profitable employment than plying their own trades. The tāluk contains one town, Jalgaon, the headquarters, and 221 villages, of which 47 are uninhabited according to the census village lists; 9·73 per cent. of the population live in towns, and 90·27 per cent. live in villages. Besides the one town the following four villages contained a population of more than 2000 persons in 1901, *viz.*, Asalgaon, Pimpalgaon, Sungaon, and Sonāla. There were also 12 villages whose population exceeded 1000 persons.

Agriculture.

The crops principally grown in the tāluk are the *kharīf* or autumn crops; and the *rabi* or spring crops, such as wheat, gram, etc., are very sparingly cultivated though the soil is suited for the cultivation of both. Of the *kharīf* crops cotton, the area of which has largely increased owing to its commercial importance, is the most important. Next to it comes juāri, which is the staple food of the people. The garden cultivation is also of some importance in this tāluk. There are numerous plantain gardens, to which the soil and climate seem especially suited. The betel creeper, which produces the well-known *pān*, one of the luxuries fi not necessaries of life of the Indian, be he Rājā or ryot, is cultivated most extensively in the northern part of the tāluk. The villages of Jalgaon, Sungaon, and Jāmod are particularly famed for its production. The figures for the five years 1887-1891 worked out at the revision settlement show that out of the total area of 205,585 acres occupied for cultivation, 88,670 acres or 43 per cent. were devoted to cotton, 71,338 acres or 34·7 per cent. to juāri, 3452 acres or 3·4 per cent. to linseed. The area devoted to

garden crops was 1206 acres or 6 per cent. of the total. In 1907-08 out of the total village area of 226,111 acres, excluding State Forest, 211,024 acres or 93 per cent. were occupied for cultivation. The cropped area during the year was 196,954 acres or 93 per cent. of the area under cultivation. Of this juāri occupied 62,697 acres or 32 per cent., cotton 115,168 acres or 58 per cent., and wheat 131 acres only. Irrigation is chiefly carried on from wells, and the area so dealt with was 1312 acres.

Land revenue.

At the original settlement in 1864-65 the villages of the tāluk were divided into three groups and settled with maximum dry crop rates varying from R. 1-8 to Rs. 2-4. The land occupied for cultivation was 197,056 acres, and the amount of assessment was Rs. 310,916. The average incidence per acre was R. 1-8-10. During the currency of the settlement the occupied area increased, and at the time of the revision settlement it stood at 201,583 acres with an assessment of Rs. 3,12,837, the incidence per acre being R. 1-8-10. At revision settlement the villages were divided into two groups with maximum rates of Rs. 2 and Rs. 2-12. The assessment was raised to Rs. 3,92,422, giving an incidence of R. 1-15-2 per acre. The increase in revenue amounted to Rs. 79,585 or 15 per cent. in excess of the previous demand. The land revenue demand for the year 1907-08 was Rs. 3,82,160, the whole of which was recovered during the year.

Miscellaneous.

For the purposes of land records the tāluk has been divided into three Revenue Inspectors' circles, with headquarters at Pāturda, Bāwanbīr and Jalgaon. Jalgaon tāluk forms with Khāmgaon a single police circle under an Inspector and contains two station-houses at Jalgaon and Khāmgaon, each under a Sub-Inspector. The tāluk is not well off

for communications, the only made road being that connecting Jalgaon with Nāndurā railway station on the Great Indian Peninsula Railway along which all the export trade of the tāluk is carried. This road is not bridged over the Pūrna, which is crossed by a ferry during the rains, and trade is occasionally interrupted by floods.

Jalgaon Town.—The headquarters of the Jalgaon tāluk situated in 21° 3′ N. and 76° 35′ E. It is 8 miles south of the Sātpurā range of hills, and 16 miles from the Great Indian Peninsula Railway station at Nāndurā, with which it is connected by a *muram* road. The town is called Jalgaon-Jāmod from a village near it to distinguish it from Jalgaon in Khāndesh. It is mentioned in the Ain-i-Akbarī as a pargana town in the Sarkār of Narnāla. Its area is 3453 acres, and it pays a land revenue of Rs. 6735. The population in 1901 was 8487, and the decrease during the preceding decade was 8·8 per cent., the figure for 1891 being 9307. Jalgaon is an important centre of the cotton trade and contains five ginning factories, two presses, and a cotton market. Upwards of 12,000 *bojhās* of cotton are annually ginned here. The firms of Ralli Brothers and Gadam and Company have their agents here for the purchase of cotton. A Cotton Market Fund was established five years ago and the receipts of the Fund in 1907-08 were Rs. 350, while the expenditure amounted to Rs. 781. A considerable trade is also done in betel leaves by the Barai community. Jalgaon has a second-grade middle school, in two standards of which the teaching of English is arranged for by private subscriptions, a girls' school with an attendance of from 30 to 40 and a boys' Urdū school for the Muhammadan community with over 100 pupils. It also has a dāk bungalow, a branch dispensary, a combined post and telegraph office, a police Station-house, and four *sarais*. There is a depôt for the supply of liquor to the shops in the tāluk. A

weekly market is held on Sundays. To the north-west of the town stands a temple dedicated to Rājā Bhartrihari in whose honor a fair is held on Nāgpanchamī day in August. There is a small *masjid* in the town which has an inscription partly in Arabic and partly in Persian, and some *inām* land has been set apart for its maintenance.

Jambhora.—A small village in the Chikhlī tāluk lying 18 miles south of Buldāna with a population of 175 persons, area of 1312 acres, and paying a land revenue of Rs. 897. The village was formerly granted as an *inām* to Yelluji, a favourite deity of carpenters, to which caste the patels of the village belong; the latter still hold a *sanad* engraved on an iron plate bearing the seal of the Emperor Shāh Jahān of Delhi, dated 1121 Fasli, corresponding to 1711 A.D. The temple dedicated to Yelluji is said to have been built about 200 years ago. Of about the same date are two large *bāravs* (wells with steps) with a small tank in the centre; behind which flows a small stream called *Sīta-nhāni* or the bathing place of Sīta the wife of Rāma.

Jamod.—A village in the Jalgaon tāluk situated 6 miles north-east of Jalgaon, with a population of 3128 persons, an area of 5683 acres and paying a land revenue of Rs. 6220. It was once a place of considerable importance and famous for its vines, but it has now decayed though it still does a good trade in betel-leaves. To the north of the village is a temple of Mahādeo with a reservoir on its south side which never fails. There is a *dargāh* or mausoleum of a Muhammadan saint Pīr Pawalād Shāh said to have been built in the time of Alā-ud-dīn Ghorī, Emperor of Delhi, and also a *masjid*. A gathering annually takes place at the *dargāh* at the time of Bakar-Id. The village has a branch post office and a Local Board vernacular school. A weekly market is held on Sundays.

Janephal.—A village in the Mehkar tāluk, about 10 miles north of Mehkar, which was for a year or two previous to 1867 the headquarters of the District. It has a population of 2195 persons, an area of 5699 acres, and pays a land revenue of Rs. 4262. Although the village is not a large one, the weekly bazar held here on Saturdays is the most important in the tāluk, and is the occasion for a large cattle market. A ginning factory has recently been established. The village is pleasantly situated with many fine trees in the neighbourhood, and here and there may be traced the foundations and gardens of the old bungalows. A made road formerly ran through from Jānephal to Akolā. The village *garhī* is of unusual size, but of no special interest. It formerly belonged to the Yādava family of Deulgaon Rājā. In the middle of the village there is a *dīpmāl*, a pillar-shaped monument for lighting purposes, the only curious point about which is that it shakes with ease when touched. The police station-house, a Marāthī school, a branch post office and a sub-registrar's office, are the only public buildings.

Kalambeshwar.—A fairly large village in the Mehkar tāluk 12 miles north of Mehkar. Its population in 1901 was 1407, and it pays a land revenue of Rs. 2232. In the middle of the village is an old square *kund* or reservoir. It is in good condition and is in use. Steps leading down to the water surround its four sides with a platform half way down, and a little shrine of Padmāvati Devī is upon one side. Two images of a Devī are placed outside the shrine. In the shrine is a shapeless red lead stone representing the Devī.

Khamgaon Taluk.—A tāluk formerly belonging to the Akolā District and transferred to Buldāna in 1905 and lying between 20° 26′ and 20° 55′ N. and 76° 32′ and 76° 48′ E. with an area of 443 square miles. Originally the tāluk

Physical features.

was included in the old Bālāpur tāluk of the Akolā District, but in 1870, 144 *khālsa* and 4 jāgīr villages were separated and made the present Khāmgaon tāluk. In 1872 one Government village was granted as jāgīr. There have been no changes since, and the present tāluk therefore contains 143 *khālsa* and 5 jāgīr villages. It is bounded on the north by Jalgaon tāluk, on the west by Malkāpur, on the south by Chikhlī and on the east by Bālāpur tāluk. In shape the tāluk is roughly an oblong with a broad base. The northern and central portions of the tāluk consist of a slightly elevated plain containing rich black soil of the most fertile description. But in the valley of the Pūrna and Mān which bound the tāluk on the north and east, for some miles on their left banks the soil has been much cut up by drainage and has assumed a lighter colour; it has become mixed with nodules of lime and gravel and is of an inferior quality. In the southern portion where the hills are approached the soil changes rapidly to one of a poorer nature, more shallow and stony. This southern portion is rocky and irregular in every direction, with a slight general slope from south to north. Along the banks of the river Pūrna which separates the tāluk from Jalgaon tāluk and at Mātargaon Buzruk, a few miles to the north-west of Jalamb are valuable *bābul* reserves managed by the Forest Department. The drainage of the tāluk is chiefly towards the east, falling into the Mān river, a tributary of the Pūrna; but there are no streams of importance.

Population.

The population of the tāluk in 1901 was 102,948 persons or 16·7 per cent. of that of the District. In 1891 the population was 99,785 and 1881, 96,179. This is the only tāluk in the District which shows an increase of population in both decades; in the first decade the increase was 3·7 per cent., and in the second decade 3·2 per cent. The

increase is chiefly attributed to immigrants attracted by trade. The density of population is 232 persons per square mile and that of the rural population, excluding towns, is 157 persons. The population in towns is largely commercial and industrial, while in the interior it is purely agricultural; 32·44 per cent. of the population live in towns, and 67·56 in villages. The tāluk contains two towns, *viz.*, Khāmgaon (18,341), and Shegaon (15,057), both of them leading cotton marts of Berār; and 146 villages, of which 12 are uninhabited according to the village lists. Besides the towns the following three villages contained more than 2000 persons in 1901, *viz.*, Mātargaon Buzruk, Pāhur Jira, and Jālamb. There were also ten villages with more than 1000 inhabitants.

Agriculture.

The soil of the tāluk in general is suited both for *kharīf* and *rabi* cultivation, but the former having been found more profitable predominates, cotton and juāri being by far the most important crops. The average statistics for five years (1887-1891) worked out at the revision settlement, show that of the total area of 242,642 acres in cultivation, cotton occupied 82,960 acres or 34·2 per cent., and juāri 74,961 or 30·9 per cent. Wheat occupied 7·3 per cent. and linseed 3·7 per cent. In 1907-08, out of the total village area of 263,234 acres, excluding State forests, 248,494 acres or 94 per cent. of the total were occupied for cultivation. Of this the cropped area during the year was 217,501 acres or 87 per cent. The area under cotton has largely increased since settlement, and it now (1907-08) occupies 110,633 acres or 51 per cent. of the total cropped area; the area under juāri has also increased and it now occupies 82,944 acres or 38 per cent. The area under wheat is 817 acres. The area under irrigation which is principally *motasthal*, *i.e.*, by wells, is 1135 acres.

The Khāmgaon tāluk was originally divided into four groups and settled between 1864-66 with standard dry crop acreage rates varying from R. 1-6 to Rs. 2, the average incidence being As. 15-3. At the time (in 1891-92) of the revision settlement which came into force in 1895-96, the area of Government occupied land was 241,819 acres and the assessment was Rs. 2,30,799, giving an incidence of As. 15-3 per acre. At the revision settlement the tāluk was divided into two groups and rated at Rs. 2 and Rs. 2-12 per acre. The Government occupied area according to revision survey was the same, and the revised assessment was Rs. 3,26,668, giving an incidence of R. 1-5 per acre. Thus the increase in revenue amounted to Rs. 95,868, being 41·5 per cent. in excess of the previous demand. The land revenue demand in 1907-08 was Rs. 3,30,445, the whole of which was collected during the year.

Land revenue.

For purposes of land records the tāluk has been divided into three Revenue Inspectors' circles with headquarters at Khāmgaon, Alasnā, and Atalīs. It forms with Khāmgaon a single police circle under an Inspector, with five station-houses, two at Khāmgaon and one each at Shegaon, Jālamb and Hiwarkhed, each under a Sub-Inspector. The Khāmgaon State Railway, connecting Khāmgaon with Jālamb on the Great Indian Peninsula Railway, lies within the tāluk.

Miscellaneous.

Khamgaon Town.—The headquarters town of the Khāmgaon tāluk situated in 20° 43′ N. and 76° 38′ E. It is also the headquarters of the Khāmgaon subdivision consisting of the Khāmgaon, Jalgaon and Malkāpur tāluks. A State railway, 8 miles in length, connects the town with the Nāgpur branch of the G. I. P. Railway at Jālamb station. The municipal area is 1316 acres.

The population in 1901 was 18,341 and the number of houses 3870. Since the census Khāmgaon has suffered severely and repeatedly from plague, the number of deaths in *1902* being 241; in *1903*, 1043; in *1905* 823; and in *1907*, 174. The population is now estimated at 16,242. The total area of the town is 2778 acres, and its land revenue demand Rs. 2419. The cotton trade dates from about the year 1820, when a few merchants opened shops and began to trade in *ghī*, raw thread and a little cotton. The place is said to owe its start in commercial life to the good management of one Jetal-khān, a revenue collector, who harboured and encouraged traders. But the settlement of capitalists here is ascribed to a characteristic accident. The great camps of Pindāris were followed by many merchants and brokers, who made great gains by buying up the booty. In 1818, Colonel Doveton broke up a large horde of Pindāris at a village close to Khāmgaon; they were forced to disband and scatter, so the honest prize-agents of this camp settled at Khāmgaon, and their descendants are virtuous cotton dealers.

In 1870, Khāmgaon was said to be the largest cotton mart in all India. This is no longer the case, but it still despatches in an ordinary season 70,000 bales of 3½ cwt. each, and it contains 13 ginning factories and eight cotton presses. The weekly market is held on Thursdays, and is very largely attended during the busy season.

The general appearance of the town is picturesque. It is surrounded by low irregular hills, while in the hollow, in and about the town, trees are plentiful. The northern side of the town is occupied by the railway station, the Assistant Commissioner's court, the civil courts, the tahsīli, the municipal office, a dāk bungalow, a P.W.D. bungalow, the hospital, post office, telegraph office, and

Anglo-vernacular school. The eastern side is largely occupied by ginning and pressing factories and by the sites of the cotton market and the weekly market. The town proper is split in two by a large nullah which runs from east to west. To cross it, there are a large bridge on the Amrāpur Road, and a large causeway in the heart of the town. The bulk of the town is to the south of this nullah. Other public buildings are—Marāthī and Hindustāni boys' and girls' schools, a municipal *sarai*, a daily vegetable market, meat markets, and town and tāluk police stations. The civil courts were opened in 1907 and form a large and handsome building. The municipal office was a club building many years ago when there were several Europeans in Khāmgaon. There is a large fort belonging to the Deshmukh. Outside it again there is a large *wes*, or gateway, which clearly belonged to the fortifications of the former village. There are also slight remnants of the ancient wall. There are a temple of Māroti, which is possibly of some age, a handsome temple of Bālājī, two fine Jain temples, a few lesser temples and four small mosques. Khāmgaon is a wealthy town and carries on an important trade, but there are practically no well-built shops. There are very few handsome modern dwelling houses, and well-to-do people in general find it difficult to get sites quite to their liking. There is a library, not in a flourishing condition. There has been since 1888 an institution for the protection of cows.

Khāmgaon was created a Municipality in 1867. The committee consists of nine elected and three nominated members. The average annual receipts and expenditure for the five years ending 1907 have been Rs. 32,000 and Rs. 27,000, respectively. The income is derived chiefly from ground rent, taxes and cesses, and the expenditure is mainly on conservancy, drainage, water-supply, roads

and education. In 1907, there was a large balance in hand of Rs. 44,831 in the Government treasury, and Rs. 27,500 in promissory notes, but the whole will be needed for further improvements in the drainage scheme of the town.

The town is supplied with water from a tank in Janunā, about 2½ miles south of the town. This was constructed between 1882 and 1885. It is calculated to hold 156,000,000 cubic feet of water, and to supply a population of 15,000 with 20 gallons a head per day. It sufficed both for the scarcity of 1896 and the famine of 1899. The cost of construction was Rs. 1,70,000, of which the Municipality bore Rs. 50,000 and Government the rest. The tank is managed by the Municipality under the advice of the P.W.D. The Municipality has a large garden close to the tank. The town is well supplied with stand-pipes. A number of private pipe connections have also been made. The water has been developing an appearance of impurity for some years and remedies are under consideration, but no ill effects have as yet been traced to its use.

Kothali.—A village in the Malkāpur tāluk lying about 15 miles to the south of Malkāpur, and about 12 miles to the south-west of Pimpalgaon Rājā, at the foot of the Ajantā hills on the Vishwagangā river. Its population in 1901 was 1276 as against 1133 in 1891; its area is 4511 acres, and it pays a land revenue of Rs. 2409. Two old temples of the Hemādpanthi class are found here. The largest, the temple of Mahādeo, is in the village on the bank of the Vishwagangā river and consists of three shrines with one central *mandap*. It faces the east and has Ganesh over the shrine doorway. The doorways are elaborately carved. On either side of the shrine doorway are five figures with Vishnu in the centre. In the main shrine is an old square *salunkā* with a circular hole for



Bemrose, Collo., Derby.

ENLARGED VIEW OF TEMPLE ENTRANCE, KOTHALI.



Bemrose, Collo., Derby.

LARGE TANK AND EAST OF TOWN WITH BALCONY, LONAR.

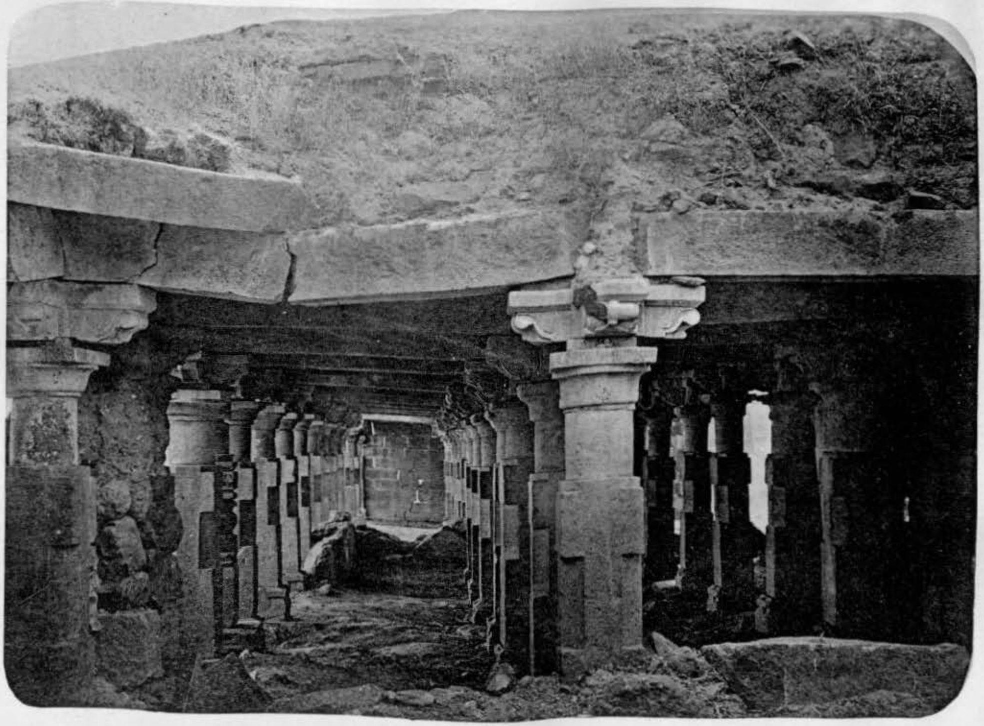
a *linga* ; but the latter has gone. In the side shrine on the north is a *linga* while the shrine on the south is empty. The *mandap* has no pillars. The porch in front of the entrance has fallen, the platform only remaining. In front of this porch stand the ruins of what was once, perhaps, the Nandi pavilion, but it is ruined. Beyond this, again, are the remains of the main entrance to the temple courtyard with its steps. The *sikhara* was probably built of brick work, since some brick masonry remains upon the roof and no carved *sikhara* stones exist. The roof is carved with bushes and shrubs, and the building is surrounded by houses and is in a filthy state. The second temple is outside the village to the south-east. It is dedicated to Chintāmani Mahādeo and faces west. It consists of a shrine and *mandap*, the latter being supported on four pillars; Ganesh is on the lintel. The shrine doorway is carved, but not so elaborately as in the first temple. On each side of the shrine doorway are three figures, Siva being in the centre. Both side porches are closed with mud walls. The temples are now under Government conservation. The village contains a Board school and a branch post-office.

Lonar.[1]—A town in the Mehkar tāluk situated in 19° 59′ N. and 76° 33′ E., about 12 miles to the south of Mehkar. The town is one of the oldest in Berār, tradition ascribing its foundation to the *Krita Yug*, the first of the four Hindu ages. The story of the giant Lonāsur is given in the *Skanda-Purān*, and the legend runs that the giant lived in a subterranean abode from which he issued to devastate the surrounding country, even aspiring to wage war against the gods themselves. They becoming alarmed, petitioned Vishnu to destroy him, and he, assuming the form of a beautiful youth—Daitya-

[1] See also the articles on Geology and Minerals.

sūdan—and having won by his beauty the assistance of the giant's two sisters, discovered his abode. With a touch of his toe he is said to have unearthed the giant, and having overcome him in single combat, buried him in the pit which was his home. The present lake is the den of the giant, and a conical hill near the village Datephal, some 36 miles to the south-west, is said to be the lid of the giant's den which Vishnu removed with his toe. The water of the lake is supposed to be the blood, and the salts which it contains, the decomposed flesh of the giant.

At the head of the path which leads down to the lake is a perennial spring, which is locally supposed to come from the Ganges. The story is alleged to have been proved by a sage who threw a stick into the Ganges at Benares and running all the way to Lonār arrived just in time to see it issuing from the spring. A picturesquely situated group of temples, held in great veneration and visited annually by many thousands of pilgrims, surrounds the spring which issues from a *Gaomukh* and falls into a small tank in which the pilgrims bathe. There are numerous temples round the lake itself, most of which are in a somewhat ruinous condition. In the centre of the town, built in honour of Vishnu's victory over the giant Lonāsur, is the temple of Daitya-sūdan, the finest specimen of early Hindu architecture in Berār. It is of the Hemādpanthī class and is built in the form of an irregular star, the exterior walls being covered with carved figures, the profusion and inferior workmanship of which seem to point to a fairly late date for the construction of the building. It stands on a plinth some four or five feet in height, and the unfinished roof seems intended to take a pyramidal form. The town of Lonār, the population of which has increased from 1865 in 1870 to 3085 in 1901, is a trading centre of some importance, and a considerable number of Mārwārīs are settled here. A ginning



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INTERIOR OF DHARAMSALA, LONAR.

factory has been established for some time. There is a branch post office, a police station-house, and primary school. An indigenous girls' school has also recently been started.

Lower Pūrna River.—A river which rises in the hills of the Ajantā range to the west of the District, and flowing past Dhār and Mhālsā in a south-easterly direction enters the Nizām's territory about three miles south of the village Chāndol. Then flowing for some distance in the same direction eastward of Jafarābād through the Nizām's territory it again enters the District near Chinchkhed, and after traversing a distance of about 30 miles leaves the district to pass into the Nizām's Dominions a few miles north of Pokhari village. Its course through Buldāna is parallel to that of the Pengangā. It does not flow in the hot weather. The drainage of the southern portion of the Chikhlī tāluk feeds it in the rains. Its total length is $86\frac{3}{4}$ miles, of which $38\frac{1}{4}$ are within the District.

Madha.—A village in the Chikhlī tāluk, situated 14 miles to the west of Buldāna. The population in 1901 was 545, area 2602 acres, and it pays a land revenue of Rs. 1522. The river Pengangā takes its rise from a small spring of water at the foot of a low hill near the village. There are traces of a small tank in the village, some portion of which still contains water; but the water is stagnant and the tank silted up. The village has also an old Hemādpanthī temple of Mahādeo standing at the source of the Pengangā, which is all in ruins. It is said that in ancient times a *rishi* (sage) lived here, and traces of his abode (*math*) are still to be seen in the stones close by the stream.

Malgi.—A village in the Chikhlī tāluk 20 miles to the south of Buldāna, containing 82 houses, and 201 inhabitants. The area is 1837 acres, and it pays a land revenue of Rs. 1006. Here is a temple dedicated to Mahā-

deo and a subterranean spring the water of which collects in a large *bārav* (well with steps). This water is reported to benefit the covered buffaloe and to cure persons of their lameness. A cure requires three successive visits, and the place is very popular during the Hindu month Chaitra (March—April).

Malkapur Taluk.—A tāluk lying between 20° 33′ and 21° 2′ N. and 76° 2′ and 76° 36′ E. with an area of 792 square miles and containing 330 *khālsa* and 9 jāgīr villages. It is bounded on the north by the river Pūrna separating it from part of the Khāndesh District and the Jalgaon tāluk, on the east by Khāmgaon, on the south by Chikhlī, and on the west by the tāluks of Jāmner and Bhusāwal of the Khāndesh District. It lies between the fertile valley of the Pūrna and the hills of the Bālāghāt, and consists of a level plain containing rich black soil of a most fertile description, the commencement of the well-known valley of Berār. In the valley of the Pūrna for some miles on its left bank the soil has been much cut up by the drainage, and has assumed a lighter colour; it has become mixed with nodules of lime and gravel, and is of an inferior quality. In the south where the hills are approached the soil changes rapidly to one of a poorer nature, more shallow and stony. The hills themselves, though covered with jungle, cannot be said to be well wooded, the growth being poor and the trees stunted and of not much value. The river Pūrna which runs along the northern boundary of the tāluk has three considerable tributaries, the Nalgangā, Vishwagangā, and Gyān rivers, all of which, rising in the hills of the Bālāghāt, run parallel from south to north, containing more or less water throughout the year. Flowing mostly in deep beds between high banks, they are ill-adapted for purposes of irrigation, and drain the country rather than water it.

Physical features.

Population.

The population of the tāluk in 1901 was 173,234 persons or 28 per cent. of that of the District. The population in 1891 was 177,877 persons, and in 1881, 168,508. Between 1881 and 1891 the increase was under 6 per cent. During the last decade the population decreased by a little more than 2½ per cent., this being equivalent to a loss of more than 9000 persons. The bulk of this decline must have occurred during the famine of 1900. The density of population was 219 persons per square mile in 1901 as against the District figure of 168. Excluding the towns, Malkāpur is much more thickly populated than any of the other tāluks of the District, with a density of 194 per square mile. The tāluk contains two towns, Malkāpur (13,112), and Nāndurā (6669), 286 inhabited and 51 uninhabited villages. Besides the towns, the following villages contained a population of more than 2000 persons in 1901: Chāndur, Datāla, Dhāmangaon, Nāndurā Khurd, Nīmgaon, Pimpalgaon Rājā, Rohankhed, and Badner. No less than 34 villages also contained over 1000 persons.

Agriculture.

The soil of the tāluk being of a rich black description, very retentive of moisture, is adapted to the growth of either *kharīf* or *rabi* crops; and the climate being mild during the cold months of the year, the cultivation of *rabi* crops is likely to be particularly successful. But as in the rest of the Berār valley *kharīf* cultivation predominates, and cotton and juāri are by far the most important crops, The figures for five years (1887-1891) worked out at the revision settlement show that of the total area of 427,517 acres under cultivation cotton occupied 144,896 acres or about 34 per cent., and juāri 138,058 acres or more than 32 per cent. Wheat occupied 19,652 acres or 6 per cent., and linseed 21,757 acres or 5 per cent. The area under

grass or fallow was 48,566 acres or 11·4 per cent.; this consists of land unfit for cultivation, and is taken up by the ryots who readily pay the light assessment to secure pasturage for their cattle. In 1907-08 out of the total village area of 458,098 acres excluding State forests, 436,529 acres or 95 per cent. of the total were occupied for cultivation. Of this 403,934 acres or 92 per cent. were cropped during the year. The area under cotton has largely increased since settlement, and it now (1907-08) occupies 180,807 acres or about 45 per cent. of the cropped area; the area under juāri has declined a little and it now occupies 135,746 or 35 per cent. The area under wheat has decreased to a large extent, and it occupies only 2577 acres. The area under irrigation, which is principally *motasthal*, *i.e.*, from wells, is 4256 acres.

Land revenue.

The Malkāpur tāluk was originally settled between 1862 and 1867. It was divided into five groups with maximum rates varying from R. 1 to Rs. 2. At the time (in 1891-92) of the revision assessment which came into force in 1895-96, the Government occupied land according to the former survey was 421,527 acres with an assessment of Rs. 4,07,481, giving an incidence of As. 15-5 per acre. At the revision settlement the tāluk was divided into two groups and rated at Rs. 2 and Rs. 2-12 per acre. The Government occupied land according to the revision survey was the same, and the revised assessment was Rs. 6,21,603, the incidence per acre being R. 1-7-7. The increase in the demand thus amounted to Rs. 2,14,122, being 52 per cent. in excess of the previous demand. The land revenue demand for 1907-08 was Rs. 5,65,056, the whole of which was collected during the year. This demand is less than that assessed at settlement, and it may be explained that in 201 villages of the tāluk the full revision

survey assessment rates are not to be recovered till the expiry of the first fifteen years of the settlement.

Miscellaneous.

For purposes of land records the tāluk has been divided into four Revenue Inspectors' circles, with headquarters at Sarolā, Nāndurā, Pimpalgaon Rājā, and Malkāpur. It also forms one police circle under an Inspector with five station-houses at Malkāpur, Nāndurā, Pimpalgaon Rājā, Borākhedi, and Dhāmangaon, each under a Sub-Inspector. The tāluk is well provided with communications. The Nāgpur branch of the Great Indian Peninsula Railway runs through the tāluk, and Buldāna, the headquarters of the District, is connected by a metalled road with Malkāpur station on the line. Metalled roads also pass through the tāluk from Nāndurā railway station to Molā on the Malkāpur-Buldāna road and to Khāmgaon.

Malkapur Town.—The headquarters of the Malkāpur tāluk, 28 miles to the north of Buldāna situated in 20° 53′ N. and 76° 15′ E. on the Nalgangā, a tributary of the Pūrna, at an elevation of 900 feet. Malkāpur is a station on the Nāgpur branch of the G. I. P. Railway, 308 miles from Bombay and 213 from Nāgpur. The town has within the decade ending 1901 increased in population from 9222 to 13,112, or by 42 per cent. The increase is due to the development of its cotton trade which will no doubt still continue to add to its population. The bulk of the population are Hindus, but the Muhammadans number 3829. The area of the town is 7398 acres and the land revenue demand of Malkāpur Rs. 12,923. Two bunds or dams cross the Nalgangā here, one of which is said to have been constructed about 200 years ago to facilitate communication with the *peth* or suburb, and the other about 50 years later to fill the town ditch with water and thus protect it from surprise by marauders. The old rampart of dressed stone, with five gates and

twenty-eight bastions, surrounds the town, which is divided into four principal quarters. One of the gates bears on it an inscription to the effect that it was erected in 1729 during the rule of Muhammad Malikkhān. Malkāpur is mentioned in the Ain-i-Akbarī as the headquarters of a pargana in the *sarkār* of Narnāla. The town is said to have been founded about 450 years ago by a prince of the Fāruki house of Khāndesh and to have been named by him after the princess (Malikā) his daughter, but the story is improbable, for we have no record of any journey in this direction by Mīran Ghani Adil Khān, the Fāruki prince of the period. In 1761 the town was rich enough to pay Rs. 60,000 to the army of Raghunāth Rao Peshwā for exemption from plunder. The Nizāms used to keep a force of about 20,000 men in this frontier District of their dominions. Daulat Rao Sindhia and Raghujī Bhonsla were encamped near Malkāpur when the British envoy Colonel Collins, after presenting General Wellesley's ultimatum, quitted Sindhia's camp on August 3rd, 1803.

Malkāpur was the scene of several petty battles between zamīndārs, rival tālukdārs, Rājputs and Musalmāns during the period between the beginning of the nineteenth century and the Assignment of Berār. An interesting account of one of these fights which took place in 1849 is given on page 52 in the History Chapter. Malkāpur is now an important industrial centre containing five ginning factories and six presses. It was created a Municipality in 1905. Figures of its receipts and expenditure for the year 1905-06 are not available, but in 1906-07 the total receipts were Rs. 7753 and expenditure Rs. 6377. In 1907-1908 the total receipts amounted to Rs. 11,708 chiefly derived from a cess on professions and trades, from conservancy fees and from the revenue from markets and slaughter-houses; and the expenditure was Rs. 10,379, principally under public health and education.

A cotton market fund also exists, the receipts of which during 1907-1908 were Rs. 1705, while the expenditure amounted to Rs. 3198.

A subordinate civil court under a munsiff, and a Bench of Honorary Magistrates exercising third class powers are established at Malkāpur, which also contains a tahsīli, a dispensary, a combined post and telegraph office, two police station-houses, a sub-registrar's office, and P.W.D. dāk and inspection bungalows. Education is carried on by means of a government Anglo-vernacular school with a hostel for the boarders; two Hindustāni and one Marāthī school managed by the Municipality; and a Government girls' school. A mosque known as the Jami Masjid near the Kāzi's house is said to be older than the town. There is also a temple of Shri Rāmchandra in which there is an illegible inscription of about ten lines in Nāgari character.

Man River.—A tributary of the river Pūrna from the south, takes its source near the village of Shebsur in the Chikhlī tāluk of the District, and flowing in an easterly direction past the large village of Amrāpur leaves the District a few miles south of the village of Kinhai. Thence taking a northerly course through the Bālāpur tāluk of the Akolā District it is met by the river Mosi at Bālāpur forming an island on which the town stands. The channels at this point contain water all through the year; this greatly benefits Bālāpur. From about five miles to the north of Bālāpur until it joins the Pūrna, it forms the natural boundary between the Akolā and Buldāna Districts. The country on both sides of the river, from Bālāpur down to its confluence with the Pūrna, is cut up and bulged out far inland on both banks by ravines and alluvial mounds.

Masrul.—A village in the Chikhlī tāluk 16 miles to the south-west of Buldāna with a population of 904

persons, area of 2861 acres, and paying a land revenue of Rs. 2137. The Ajantā caves are at a distance of about 14 miles from this place. There is a very old Hemādpanthi temple here, still in good condition, although the roof leaks in several places. The temple contains an image of Ganpati. It is made all of stone with ornamental work over the pillar and the gate. The ornamental work consists of flowers, creepers, etc., and is of the most ordinary kind. The temple is said to be used as a *sarai*. The village contains a Marāthī school, the average daily attendance of boys being 39.

Matargaon Buzruk.—The largest village in Khāmgaon tāluk three miles to the north-east of Jālamb railway station. Its population was 3490 in 1901 against 2999 in 1891. Its area is 5402 acres, and its land revenue demand Rs. 8701. The village contains a primary school for boys, a camping ground, and a branch post office. A weekly market is held on Fridays, the principal articles of trade being grain, groceries and cloth. There are extensive *bābul bans* near this village which are conserved by the Forest Department.

Mehkar Tāluk.—The southern tāluk of the Buldāna District lying between 19° 52′ and 20° 25′ N. and 76° 2′ and 76° 52′ E. with an area of 1008 square miles. The tāluk formerly contained 344 Government villages and 14 jāgīr villages; but in August 1905, five forest villages, one from the Ghātbori forest of the Khāmgaon tāluk, and four also from the Ghātbori forest of the Bālāpur tāluk, were added to this tāluk when the boundaries were revised with a view to the forest boundaries being made conterminous with those of the revenue tāluk. The tāluk forms a part of the south-western tract of the country known as the Bālāghat or Berār above the Ghāts, but the valley of the Pengangā, and the southern Pūrna which traverse

Physical features.

it, contain fertile tracts. The tāluk is bounded on the west by the Chikhlī tāluk, on the east and north by Akolā District, and on the south by His Highness the Nizām's dominions. The tāluk is very irregular and roughly shaped like a boot, having an extreme length of 60 miles, the average width being about 25 miles. In climate and physical features it closely resembles Chikhlī where the general contour of the country may be described as a succession of small plateaus intersected by ravines decreasing in elevation from the northward where the greatest height is attained to the extreme south where a series of small *ghāts* bound the tāluk and separate it from His Highness the Nizām's dominions. The succession of plateaus and ravines is, however, more rapid in Mehkar, and communications are consequently somewhat more difficult. In a country of this description soils are very variable, and although the tāluk contains a large amount of wheat-growing soil of a fertile description, it does not approach the uniformity of the rich black soils of the plain tāluks of Berār. The villages in the north of the tāluk are of a very hilly and rugged description, and a considerable extent of land is here reserved as forest. The large village of Deulgaon Sākarshā in the extreme north lies beyond the range of hills and partakes of the nature of the plain villages of the Bālāpur tāluk. The drainage of the tāluk is from north-west to south-east, and there are two rivers of importance, the Pengangā and the Lower Pūrna, both of which run parallel through the tāluk and hold water throughout the year. There are many smaller streams, tributaries of these rivers which are useful for shorter periods, and on the whole the tāluk is plentifully supplied with water.

Population.

The population of the tāluk in 1901 was 120,972 persons or about one-fifth of that of the District. In 1891 the popula-

tion was 153,046, and in 1881, 131,244. The increase between 1881 and 1891 was the largest of all the tāluks, being 16·6 per cent. against the District figure of 5·7; and the decrease between 1891 and 1901 was also the largest, being 21·07 as against the District figure of 9·6. Part of this large decrease in the last decade may be attributed to the cycle of bad years and the ensuing famines. The density of population was 120 souls per square mile, being the lowest of all the tāluks. The rural density was 115 per square mile. Only 4·41 per cent. of the population live in towns. The tāluk contains one town Mehkar (5330) and 357 villages, of which 44 were uninhabited according to the census village lists. Excluding the town the following five villages contained more than 2000 persons in 1901, *viz.*, Kheldā *alias* Fatehkhelda, Jānephal, Dongaon, Lonār and Sindkhed. There were also 11 villages which contained a population of more than 1000 persons.

Agriculture.

Major Elphinstone and Major Prescott, who carried out the original settlement 42 years ago, pointed out that Chikhlī and Mehkar closely resembled each other in soil and climate, but regarded the latter as being on the whole somewhat inferior to the former. The average statistics for the five years (1892-96) worked at the time of revision settlement (1896-97) show that out of the total cultivated area of 511,247 acres wheat covered an area of 126,621 acres or about 25 per cent., and was more largely cultivated than either juāri or cotton; the three taken together absorbed three-quarters of the area under cultivation. Cotton did not appear to be much in favour with the ryots of this tāluk, only 83,529 acres or 16·3 per cent. being devoted to its growth. Juāri occupied 107,938 acres or 21 per cent. of the total cultivated area. The area under grass and fallow 75,529 acres, or about 15 per cent. of the

whole, was extensive, but as with the Chikhlī tāluk it is largely accounted for by the nature of the country. Where the numerous plateaux terminate abruptly in steep drops there must of necessity be a considerable area that is incapable of cultivation, and can only be devoted to grazing purposes. There is no well irrigation here, and the area of lands irrigated by channel from streams and tanks, known as *pātasthal bagait*, was only 583 acres. In 1907-08 the total village area excluding State forests was 556,278 acres, of which a proportion of about 92 per cent. was occupied for cultivation. The total cropped area during the year, excluding double-cropped area, was 367,562 acres or 72 per cent. of the occupied area; of this, wheat occupied 40,610 acres or 11 per cent., cotton 128,248 acres or 35 per cent., and juāri 135,710 acres or 37 per cent. The total irrigated area was 4814 acres.

Land revenue.

At the original settlement (1868-69) the 344 Government villages were divided into four groups according to their proximity to and facility of communication with market towns and large villages, and assessed with a maximum dry crop standard acreage rate varying from As. 14 to R. 1-8. The average incidence per acre fell at As. 7-10 per acre. In the first year of the settlement there were 423,370 acres of occupied land paying an assessment of Rs. 2,57,279, the incidence per acre falling at As. 9-8. During the currency of the original settlement the occupied land increased, and at the time of revised settlement amounted to 488,111 acres; and the assessment was Rs. 2,81,233, giving an incidence of As. 9-2 per acre. At the revision settlement all the Government villages were divided into three groups, and assessed with rates varying from R. 1-2 to R. 1-12. The area of Government occupied land according to revision survey was 487,951

acres, and the revised assessment was Rs. 3,66,224, giving an incidence of As. 12-3 per acre. The increase of assessment at revised settlement amounted to Rs. 84,991, being 32·2 per cent. in excess of the previous demand. The land-revenue demand in 1907-08 was Rs. 3,73,991, of which Rs. 3,70,538 were collected during the year, leaving a balance of Rs. 3453 to be collected.

Miscellaneous

For purposes of land records the tāluk is divided into five Revenue Inspectors' circles with headquarters at Lonār, Mehkar, Loni-Gaoli, Sendurjanā and Sindkhed. The tāluk forms a single police circle under an Inspector with five Station-houses at Mehkar, Jānephal, Fatehkheldā, Lonār and Kīngaon Rāja, each under a Sub-Inspector.

Mehkar Town.—The headquarters of the tāluk bearing the same name. It is situated in 20° 10′ N. and 76° 37′ E., 42 miles to the south-west of Buldāna, with which it is connected by a metalled road. The population was in 1901 returned as 5330. The area is 8403 acres, and it pays a land revenue of Rs. 7713. The myth connected with the name of Mehkar is that many thousand years ago there lived a demon by name Meghankar who, like the giant Lonāsur, devastated the surrounding country and threatened even the gods themselves. Vishnu, appearing in the incarnation of Shārangdhar, put the demon to death, and the scene of the fight has since borne his name in the corrupted form of Mehkar, There are, outside the town, traces of a Hemādpanthī temple, which may be connected with the legend. A Muhammadan poet tells us that Mehkar is 795 years older than the Hijra era. Mehkar is mentioned in the Ain-i-Akbarī as the headquarters of a *sarkār* or revenue district. In 1769 the Peshwā Madhao Rao accompanied by Sindhia and Ruku-ud-daula, the Nizām's minister, encamped at Mehkar while on his way to punish the Bhonsla



Bemrose, Collo., Derby.

NORTH COLONNADE OF TEMPLE, MEHKAR.

for assisting in Raghunāth Rao's insurrection. General Doveton also encamped at Mehkar in 1817 on his march to Nāgpur against Appa Sāhib Bhonsla who had broken the treaty of Deogaon. Formerly the town contained a thriving community of weavers and Momins, the latter being so rich that about 400 years ago they fortified the place and built up the fallen rampart on the gate which is still called by their name. An inscription on the gate fixes the date at 1488 A.D. The town was in a very prosperous state until the inroads of the Pindāris began, and these, together with the famine of 1803, completed its decline. It was formerly famous for the excellence of its *dhotis*, but these have now been driven out of the market. Mehkar at one time gave its name to the District. Of the Hemādpanthī temple mentioned above nothing is now left except the retaining walls of the site on which the temple stood. Close by is a partly ruined *dharmshāla* which was probably merely a subsidiary building to the temple. It was used during the late famine as a kitchen and much of the building has fallen in the last thirty years. The *dharmshāla* is about 72 feet square inside, and is formed by a deep covered colonnade with two rows of pillars surrounding a small central square courtyard 23 feet square. Twenty-five of the sixty pillars still stand and many others are scattered about the town The marked absence of figure sculpture, and the confinement of the decoration on the pillars to geometrical and conventional leaf design, indicate a period later than the earliest inroads of the Muhammadans into Central India. On the high ground to the east of the town there is an old Muhammadan shrine called the Panch Pīr, and about a mile to the north-east are the remains of a palace which are known as the Kasbin's Mahal. There are no other buildings of architectural merit in the town. The modern temple of Bālājī finely situated in the centre of the

town with a magnificent outlook over the surrounding country was recently built at a cost of a lakh and a half of rupees subscribed by the public to house an image of Vishnu which was found on the site in 1888 while some excavations were in progress. The image is of black marble finely carved and is about ten-and-a-half feet in height. Of its origin and date nothing is known. The temple has an extensive *sabhā-mandap*, and close to it there is a big *dharmshāla*. The temple has no fixed source of income; but its estimated income is nearly Rs. 600 a year, while the expenditure amounts to Rs. 700. It is managed by a body of 11 members elected by the public. The town is situated on the old Dāk line from Bombay to Nāgpur on the slopes of a small hill at the foot of which flows the river Penganga, from which the main water-supply of the town is derived. The tāluk officials are the Tahsīldār and Naib-tahsīldār. A munsiff also holds his court here. The tahsīli, inspection bungalow, police station-house and lines, Anglo-vernacular school and boarding house, dispensary and veterinary dispensary, Coronation *sarai* and library are the principal official buildings. There is also a combined post and telegraph office. An Urdū school and a girls' school are situated in the town. A weekly bazar is held on Sundays at which a fair amount of business is done.

Nalganga River.—A river in the Malkāpur tāluk which rises in the hills of the Ajantā range adjoining the forest village of Nalkund about 27 miles to the south-west of Malkāpur and flows north-west past Rohankhed as far as Shelāpur. It then takes a course due north and runs past Datāla and Malkāpur, where it is crossed by a railway bridge, and following the same course empties itself into the Pūrna after its junction with the Wagar river. In the hot weather this river dwindles into a mere series of unconnected pools. The

total length of the river is 40½ miles, the whole of which lies within the Malkāpur tāluk of the District.

Nalkund.—A small village in the Malkāpur tāluk lying about 27 miles to the south-west of Malkāpur. It is now included in Amdari reserve forest (A Class) and is deserted. In the adjoining hills of the Ajantā range a series of natural cisterns have been formed one above the other. On the top of the ninth cistern stands an *umar* tree (*Ficus glomerata*) of holy repute. Hard by is a cave, once the abode of *rishis* who here performed their religious duties and sacrifices, as is evidenced by the sacred ashes still found therein. The village owes its name to the cisterns which are associated with the name of Rājā Nal, husband of Damyanti, the only daughter of Bhīma, an ancient king of Berār. Their story is told in the Mahābhārat—how Nal lost all by gambling and wandered about the forests without a morsel of food, followed by his faithful wife whom he deserted in the hope that she might find her way to her father's and not kill herself by following him. The Nalkund seems to mark the place where Nal probably quenched his thirst.

Nandura Buzruk.—A town in the Malkāpur tāluk situated in 20°49′ N. and 76° 31′ E. It is a railway station on the Nāgpur branch of the G. I. P. Railway, and is 324 miles from Bombay. It is divided from a town of the same name by the river Gyāngangā. Its population in 1901 was 6669 against 6471 in 1891. The bulk of the population consists of Hindus who number 5374, while there are 1240 Musalmāns. The land revenue demand is Rs. 6291, and the area is 2877 acres. The town which previously was a small village was largely populated by dyers fleeing from the depredations of the Pindāris and of Mahadjī Sindhia in the pargana of Pimpalgaon Rāja towards the end of the eighteenth century. It now has

some commercial importance, possessing as it does two cotton presses and three ginning factories. It is also famous for its dyeing industry, and the *sāris* woven here have some repute. The potters of the place make a special kind of red *chatti* which is largely used at railway stations. Education is carried on by means of three schools, a Government girls' school and District Board Hindustāni and Marāthī schools. A bench of Honorary Magistrates exercising second class powers is located here. The town contains a dāk bungalow, a combined post and telegraph office, a police station-house, and a sub-registrar's office. It is also the headquarters of a Revenue Inspector of the Land Record staff. A weekly market is held on Mondays which is noted for the cattle and carts brought for sale. The carts known as *damnīs* are sold for prices varying from Rs. 35 to Rs. 70, and people from long distances come to buy them. It is also a large market for the sale of cloth, timber and grain of all kinds. The estimated weekly sales amount to Rs. 11,200.

Nandura Khurd.—A village in the Malkāpur tāluk separated from Nandurā Buzruk by the river Gyāngangā. Its population in 1901 was 2654 against 2514 in 1891; its area is 1159 acres and the land revenue demand is Rs. 2149. Like its namesake it is noted for its *sāris* and its dyeing industry.

Narwel.—A village in the Malkāpur tāluk lying 7 miles to the north of Malkāpur. A temple of Koteshwar Mahādeo stands near the junction of the Nalgangā and the Pūrna rivers, and some *inām* land has been assigned for its support. A small annual fair is held here every year in the month of January. The village is noted for its excellent tobacco. Its population in 1901 was 1878 as against 1924 in 1891. The land revenue demand is Rs. 7657, and its area is 4323 acres. The village contains a Board school and post office.

Pahur Jira.—A large village in the Khāmgaon tāluk 6 miles to the north of Khāmgaon, a little distance off the Nāndurā road. Its population in 1901 was 2644 as against 2537 in 1891, its area is 6475 acres and its land revenue demand Rs. 7046. The village owes its name to the large colony of Jire Mālis residing here. It contains a primary school for boys, a camping ground and a branch post office.

Pāturda.—A large village in the Jalgaon tāluk situated 14 miles south-west of Jalgaon with a population of 4247, an area of 4153 acres and paying a land revenue of Rs. 8019. The village contains a vernacular middle school, in the upper two classes of which the teaching of English is carried on by means of private subscriptions, and also an Urdū school. A Local Board *sarai* and a branch post office form the public buildings. Pāturda is famous for its sweet *ber* (*Zizyphus jujuba*) fruit; and a considerable weekly market, next in importance in the tāluk to that of Asalgaon, is held here on Mondays.

Pāyanghāt—The lowland country comprised in the valley of the Pūrna river, the principal affluent of the Tapti. The valley running eastward lies between the Melghāt or Gāwīlgarh hills in the north, and the Ajantā range on the south, like a long back water or deep bay varying in breadth from 40 to 50 miles and broader toward the end than at its mouth. The surface of this valley is not flat or even ; it rises and descends by very long low wanes with their troughs cutting mostly north and south, flowing up westward to a point just beyond Amraoti ; here this formation is broken up by a chain of low hills that run in a north-westerly direction across the plain. These hills mark a change in the country's watershed. Westward of them the main slope of the valley is toward the west from the point where the Pūrna river makes almost a right angle by its sudden turn ; but

eastward of Amraoti the streams take an opposite direction and their course is to the Wardhā or some of its affluents. Except the Pūrna, which is the main artery of the river system, scarcely a stream in this tract is perennial. The Pāyanghāt valley contains all the best land in Berār; it is full of that deep rich black alluvial soil called *regār* of almost inexhaustible fertility, and it undulates just enough to maintain a natural system of drainage which is probably very favourable to the productive powers of the land. Here and there are barren tracts where the hills spread out ample skirts far into the plain, covered with round stones and scrub jungles; or where a few outlying flat-topped hills, often with hummocks or humps looking like huge cairns on their crown, stand forward beyond the ranks to which they belong. But there is nothing picturesque about this broad strip of alluvial champaign country; it is very destitute of trees, except near the villages close under the hills. In the early autumn it is one sheet of cultivation and looks fresh enough, but from the beginning of the hot season, when the crops have been gathered, its generally monotonous plain is relieved by neither verdure, shade nor water, and the landscape is desolate and depressing. The tāluks of Malkāpur, Jalgaon and Khāmgaon of the District belong to the Pāyanghāt valley.

Penganga River.—A river having its source in the hills beyond Deulghāt on the western border of the District in 20° 31′ N. and 76° 2′ E. After running right across the District diagonally in a south-easterly direction past Mehkar and a portion of the Akolā District it forms the southern boundary of Berār, joining the Wardhā, which forms the eastern boundary of the Province, at Jugad in the south-eastern corner of the Yeotmāl District (19° 52′ N. 79° 11′ E.). That portion of the river which lies in this District collects the drainage of the Mehkar

and partly that of the Chikhlī tāluks and is almost dry in the hot weather, in parts quite so; and even near its source the river cannot be said to be perennial. It has no tributaries of any importance within the District, and does not assume the character of a river until it leaves the District. The course of the Pengangā from its source to the point where it is joined by the Wardhā exceeds 200 miles in length, of which 65 miles lie within the District. Its principal tributaries beyond the District are the Pus, the Arna, the Aran which unite before they flow into it; the Chandrabhāga, the Waghāri which displays on its banks a curious laminated formation of Purāna sandstone, and the Waidarbhā, the name of which is the adjectival form of the name of the old kingdom of heroic times. All these tributaries flow into the Pengangā from the north.

Pimpalgaon Devi.—A village in the Malkāpur tāluk lying 14 miles south-west of Malkāpur. It owes its name to the existence of a temple of Devī (goddess) in the village. A big fair is held here annually in honor of the Devī in the month of January (Paush Paurnimā) which lasts for about 15 days and is attended by 25,000 people from Khāndesh and Berār Districts. Temporary shops for the sale of all kinds of goods are established, and the value of the sales is said to average Rs. 7000 annually. Carts of all description are largely brought in from the Khāndesh District and form one of the principal articles of trade. The population of the village in 1901 was 633 against 826 in 1891, and its area is 3824 acres. The land revenue demand is Rs. 2612. The village contains a Board school.

Pimpalgaon Kale.—A large village in the Jalgaon tāluk 8 miles east by south of Jalgaon, with a population of 4681 persons, an area of 5327 acres and paying a land revenue of Rs. 11,399. A considerable trade in cotton is

carried on, and a ginning factory was established in 1901-02, with a capital of about Rs. 50,000. The village has a vernacular middle school and a branch post office. A weekly market is held here on Fridays.

Pimpalgaon Nath.—A small village in the Malkāpur tāluk lying about 18 miles south-east of Malkāpur and 7 miles west by south of Pimpalgaon Rāja. Its population in 1901 was 515, its area is 756 acres and the land revenue demand is Rs. 439. A great sage called Kambal Nāth lived here in former days. He was one of the nine Nāths described in the 'Nao Nāth Granth,' and was so famous that all the surrounding villages affixed 'Nāth' to their name by way of distinction from villages of the same name elsewhere located. The village contains a large temple dedicated to the sage, and a small annual fair is held here.

Pimpalgaon Raja.—A village in the Malkāpur tāluk lying on the river Gyānganga, 26 miles to the south-east of Malkāpur and 10 miles from Nāndurā. It is said to have been founded about eight hundred years ago by a Rājā or prince of the cowherd caste named Piratsingh. Another tradition is that a Rājā and his family were buried alive here in order to ensure the successful building of the fort. In the 18th century Pimpalgaon Rājā was an important town and the headquarters of a pargana, but it was harassed by the Pindāris about 1787 A.D., who forced a large colony of dyers to emigrate to Nāndurā and other places. Its ruin was completed by the blackmail levied by Sindhia Mahadjī in 1790, when he passed through Berār on his way to Poona from the expedition against Ghulām Kādir Beg of Delhi. Since the introduction of British rule the town has recovered some of its prosperity. Its population in 1901 was 4808 against 4696 in 1891, its area is 5259 acres, and its land revenue demand Rs. 7781. There is a large

Muhammadan community. Outside the village on the south, close to the river, is the subterranean rock-cut cell of Renukā Devī. The image is only a face painted upon the rock in the cell at the bottom of a flight of steps. In front of the cell is a water cistern. A police station-house is located here. The village has also a branch post office, a sub-registrar's office and a Local Board *sarai*. About 1619 A.D. there flourished here a Hindu author of various works on theology by name Ganesh Devajnya.

Pimpalner.—A village in the Mehkar tāluk lying 14 miles to the south-east of Mehkar. Its population in 1901 was 453, and it pays a land revenue of Rs. 1279. The village was originally owned by a rich Deshmukh surnamed *sarkate* (beheaded), but in the time of Aurangzeb it came into the possession of two Muhammadan leaders Nawāb Ḳartalab Khān and Nawāb Yeshwas Khān. They built a strong *garhī* or fort and a *bārādari* (a high tower with twelve windows), the ruins of which still remain. A stone *masjid* was also erected by them. The village contains two large well-built tanks, but they no longer hold water and one of them has been included in Government forest and the other made available for cultivation. A descendant of the Nawābs—Omraobeg—was until recently living in the village. He and his family draw a *deshmukhi* pension of Rs. 425, and he also owns the *patelki* of the village which he manages through an agent.

Purna River (the ancient Payoshni).—A river having its source in the southern slopes of the Gāwīlgarh hills in 21° 36′ N. and 77° 36′ E. The river, after flowing in a south-westerly direction for about 50 miles, runs in a westerly course about midway between the Gāwīlgarh and Bālāghāt hills, draining the central valley of Berār. It enters the District from the east at a point about

6 miles to the south-east of the village of Pāturda in the Jalgaon tāluk, and forms the southern boundary of that tāluk, separating it from Malkāpur and Khāmgaon, and receives the whole drainage of the country. It also forms a natural boundary between part of Malkāpur tāluk and the Province of Khāndesh, and finally falls into the Tapti. It has within the District four considerable tributaries running from south to north, the Nalgangā, Vishwagangā, Gyān and Mān rivers, and one from north to south, the Bān. During the high floods the water of the river cuts across the original course and comes up to the village sites. The Pūrna may certainly be called a perennial stream as it contains water all the year round, but its banks are so high and its sluggish waters so small in quantity, that it is quite useless for irrigation; and owing to the very gradual fall of the river the water collects here and there in large *dohos* or pools which, especially in the hot weather, become covered with a green scum and emit exhalations which are anything but agreeable or healthy. The people living on its borders are said to suffer much more from fever than those further from it. In the cold season when the supply of water in the river is still somewhat abundant, broad sheets of water in some places are seen suddenly to change into narrow scarcely perceptible rills in others. The banks of the Pūrna are so high and abrupt that they present serious obstacles to cart traffic, and the soil composing them being soft and of a friable nature cannot resist the inroads of the channel water; and in each rainy season the banks fall in considerably. The total length of the river Pūrna is 180 miles, of which a course of 32 miles lies within the District.

Rajura.—A village in the Malkāpur tāluk, 22 miles to the south of Malkāpur. The population has increased from 584 in 1891 to 1085 in 1901. Its area is 3266 acres

and land revenue demand Rs. 2067. An anicut has been built here on the Nalgangā river for the storage of water. There is an old temple of Rāmeshwara in a dilapidated condition. It faces west and has a deep-sunk shrine approached by a flight of steps. The *mandap* has fallen, save the four pillars which stand alone. In the shrine is the *linga*. The shrine doorway is well carved. The *sikhara* or tower of the shrine has fallen and a modern dome has replaced it. Old carved stones are scattered all through the village. There is also a temple of Devī on a hill half a mile from the village. The village is close to the Ajantá hills and the reserved forest of Amdari, where shooting can be had.

Rohankhed.—A village in the Malkāpur tāluk situated 20 miles south of Malkāpur in 20° 37′ N. and 76° 11′ E. immediately below the Bālāghāt plateau. Its population in 1901 was 2130 as against 1657 in 1891; its area is 8163 acres and the land revenue demand is Rs. 4115. The village has been the scene of two battles. In 1437 Nasir Khān, Sultān of Khāndesh, invaded Berār to avenge the ill-treatment of his daughter by Alā-ud-dīn Bahmani to whom she had been married. Khalaf Hasan Basri, governor of Daulatābād, who had been sent against the invader, fell upon Nasir Khān at Rohankhed, routed him and pursued him to his capital Burhānpur, which he sacked. In 1590 Burhān, a prince of the Ahmadnagar dynasty, who had taken refuge in the Mughal Empire, invaded Berār in company with Rājā Ali Khān, vassal ruler of Khāndesh, to establish his claim to the kingdom of Ahmadnagar against his son Ismail who had been elevated to the throne by a faction headed by Jamālkhān. The invaders met the forces of Jamālkhān at Rohankhed and utterly defeated them, Jamālkhān being slain and the young Ismail captured at Rohankhed. There is a small but handsome mosque built in 1582 by Khudāwand

Khān the Mahdavi, a follower of Jamālkhān. The mosque is built much on the same lines as that at Fatehkheldā in the Mehkar tāluk, but is now in a dilapidated condition. It has an inscription in Persian characters, for an account of which the section on Archæology may be consulted. The village has also a temple of Kāleshwar Mahādeo, partly rebuilt but much ruined. The village was once called Raunakābād. A weekly market is held on Sundays.

Sakegaon.—A village in the Chikhlī tāluk situated 14 miles to the south of Buldāna and 6 miles west of Chikhlī. Its population is 338, area 1721 acres and land revenue Rs. 1175. It has an old temple of Mahādeo of much the same style of work as the temple at Sātgaon. It faces the east, and consists of a shrine, an ante-chamber and a *mandap*, with a porch in front of the entrance doorway which is on the east. It was surrounded by a heavily-built wall enclosing a courtyard and having its entrance upon the north side. To the south of the main building is a small subsidiary temple facing the north, against which the surrounding wall abuts upon either side, *i.e.*, the temple stands athwart the wall and cuts through it. It is, therefore, evident that the wall was built after the shrine, and perhaps long after the big temple. The masonry of the walls and the pillars of the courtyard gateway are of the same style and age as those of the temple at Mehkar, and therefore later than the temple itself. The walls of the *mandap* and shrine are quite free of images, save for those in two of the three niches round the shrine, and decorated with the usual basement mouldings and bands of geometric ornament. The back-wall of the shrine, or rather its outer casing, has fallen, carrying with it a great part of the spire upon the site. The back niche has gone with it. In the niche on the south side is a figure of the Tān-



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dava of Siva, and in the niche on the north side is that of Mahākāli. The front of the tower is decorated with the tri-foliated *chaitya* arch; under it are the images of the Tāndava and of Siva and Pārvatī, while on the sides of the same are those of Bhairava, Mahishāsur-mardini, and Ganpati. Within the shrine is the *linga*. In the small temple, on the south side of the main building against the back wall, is a seat for an image; but it is now vacant, and it is not known to whom the shrine was dedicated. These Hemādpanthī temples are under Government conservation.

Satgaon.—A small village in the Chikhlī tāluk situated 10 miles on the main road to the south of Buldāna; it has a population of 829 persons with 182 houses, and an area of 5682 acres, yielding a land revenue of Rs. 4596. There is a Marāthī school in the village with an average daily attendance of 29. The village is of some importance by reason of its antiquarian remains, showing the existence of Jainism side by side with Brahmanism. There are ruins of temples and statuary which show that out of four temples now traceable three were Hindu and one was Jain. They are all in a dilapidated state, one of them being a total wreck. The principal temple is that of Vishnu to the west of the village. It is somewhat peculiarly built in that it faces the west instead of the east as usual. The image of Vishnu is broken and lost, leaving only his feet above the figure of Garuda which is his conveyance, and which is still *in situ*. The temple is much dilapidated, but it is a fine structure. The ceilings of the *mandap* and the exterior walls of the shrine are well decorated, and in style seem to stand half way between the later temples of the 13th and 14th centuries and those of the 11th. To prevent further decay, the Archæological Department have taken it under their charge. At a short distance behind the Vishnu

temple is a remnant of a small temple of Mahādeo, which is in a very ruined condition; the entrance to it is from the east side, local mud walls having recently been built in the verandah of the *mandir*. Inside the temple there is a *linga* and outside the Nāndia; the door is elaborately carved and has the Ganesh on the dedicatory block, above which there are niches with figures of Vaishnavi, Brāhmi and Pārvatī. These are all goddesses, the wives of the gods constituting the Hindu Trinity. It is, however, noticeable that there are no figures of gods to be seen there. The third Hindu temple is to the north of the Vishnu temple and, as already stated, is a wreck. Of the fourth, which was apparently a Jain temple, all that now remains are four standing pillars. A short distance to the north-west of this is a large pīpal tree with a high platform around its base on which are some fragments of old images. Among them is the lower portion of an image of the Jain god Pārasnāth with an inscription of two lines beneath, dated Saka 1173 (A.D. 1251). It is Digambara, its nakedness being distinctly indicated. Apparently it was originally enshrined in the temple of which the four pillars remain. Another noticeable image on the platform is that of a Devī which is broken, but above her head there is a wreath of flowers at the top of which is seated a little Jina, indicating that the Devī does not belong to the Hindu but to the Jain pantheon.

Sendurjana.—A large village in the Mehkar tāluk, 14 miles to the west of Mehkar. Its population in 1901 was 1298, and it pays a land revenue of Rs. 3517. It contains a Board school, post office and a liquor shop. A weekly market is held here on Fridays. Here is a Hemādpanthī temple dedicated to Mahādeo. By its side is a small tank whose water, though by no means deep, never diminishes or dries up. A few yards away is a spot 'Sīta Nhāni,' the bathing place of Sīta, wife



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TEMPLE AND TANK, SENDURJAN.

of Rāma. Both the tank and the bathing place are held in great veneration.

Shahpur.—A village in the Khāmgaon tāluk situated on the Mān river, 20 miles to the south-east of Khāmgaon. Its population in 1901 was 1094, its area is 2583 acres, and its land revenue demand Rs. 2493. The land of this village is of inferior quality. The village is said to have been founded by Prince Murādshāh, son of the Emperor Akbar. It was the residence of a famous saint Nipānishāh, who never drank water. The story goes that Murādshāh entertained the saint at a feast, whereat the food burnt the latter's stomach. He, therefore, cursed Murādshāh with the words, *merā dūja* and *terā tīja*, which being interpreted mean: 'I will die to-morrow and you will die the next day.' He also laid a curse on all Muhammadans who took up their residence there. Murād died on the third day with all his force, and no Muhammadan has been brave enough to live in the village since.

The village contains the ruins of a *mahal* or palace built by Prince Murād.

Shegaon Town.—A town in the Khāmgaon tāluk, situate in 20° 48′ N. and 76° 45′ E. It is a railway station on the Nāgpur branch of the G. I. P. Railway, and is 340 miles from Bombay and 180 from Nāgpur. The municipal area is 1421 acres. The town lies in an open situation in the middle of the Berār plain. Shegaon was of little importance before the opening of the railway in 1863, and in 1867 it was still described as a large agricultural village. Its subsequent progress has been remarkable. In the decade 1891-1901 its population increased from 11,422 to 15,057 or by 31 per cent The bulk of the population are Hindus (13,259), while there are 1607 Muhammadans. The town is now an important centre of the cotton trade, containing five

presses and seven ginning factories. The weekly market is held on Tuesdays, and a considerable trade in grain and cattle is done. The land revenue of Shegaon is Rs. 32,838. The village lands cover a much wider area than the municipal area. The land revenue is larger than that of any other town or village in Berār.

To the north of the railway there are a ginning factory, and two quarters occupied principally by labourers. The bulk of the town lies to the south of the railway. On the western portion are to be found a few large factories and bungalows connected with them, the bungalows of railway officials, the headquarters of the Christian and Missionary Alliance of U.S.A., the railway station, a dāk bungalow, a municipal *sarai* and a police station. These are separated from the town itself by the cotton market and weekly bazar. The town proper is divided into two parts by a nullah running from south-west to north-east. The nullah is crossed by a causeway, but is dry for most of the year. Shegaon has a small Roman Catholic chapel, two mosques and 16 temples. Three *sarais* for travellers have been built by Mārwāris on the west side of the nullah. There are in the town a Government charitable dispensary, an Anglo-vernacular school, vernacular Marāthī and Hindustāni boys' schools, and a Marāthī girls' school.

The Municipality was constituted in 1881. The Committee consists of nine elected and four nominated members. The average receipts and expenditure for the five years ending 1907 were Rs. 16,000 and 11,500 respectively. The income was derived chiefly from ground rent, taxes and cesses, and the expenditure was mainly devoted to drainage, conservancy, roads and education. In 1907 there was a balance of Rs. 25,000, but a large outlay is required in connection with schemes of water-supply and drainage.

The water-supply of the town is very scanty; a tank with an area of 250 acres was made in 1877 at a cost of Rs. 30,000, but it dries up in the hot weather. Below its *bund* a supplementary tank was made in the famine of 1899, but this also is of little use save for watering cattle. A scheme is now in hand for utilizing these tanks for the provision of an adequate water-supply. Drains have been constructed in the principal streets of the town, but the general drainage is still very defective.

Sindkhed.—A village in the Mehkar tāluk of very considerable antiquity, situated in 19° 57′ N. and 76° 10′ E., 32 miles south-west of Mehkar with a population of 2711, an area of 7730 acres and paying a land revenue of Rs. 4746. According to one account the village received its name from the King Sinduram who is said to have founded it. Another derivation of the name is from *Siddha kshetra*, *i.e.*, a village of saints, but the fact seems to be that like many other villages it derives its name from the *sindi* tree. The pargana of Sindkhed was granted as a jāgīr to the Kāzi of the town about 1450 A.D., and was after about a century made over by him to the Jadhao family, the most famous member of which was Lakhji who had recently settled there. Lakhji was, according to one account, a Rājput from Karauli in Hindustān, but the family has also claimed descent from the Yādava Rājās of Deogiri. Lakhji obtained a command of 10,000 horse under the Ahmadnagar government, but afterwards espoused the Mughal cause, receiving a command of 15,000 horse in the imperial army. He was entrapped by Māloji, grand-father of Sivāji, into giving his daughter in marriage to Shāhjī, and she thus became the mother of the famous Sivāji. Notwithstanding this connection the Jadhaos were, except on one occasion, steady imperialists throughout the wars between Mughal and Marāthā, and held high rank in the

imperial army. The family enjoyed the pargana of Sindkhed for another hundred years, but about 1650 an envoy of the Emperor, Murshid Alī Khān, being displeased with the reception given him by the Jadhaos, restored the jāgīr to the Kāzi. To the north-west of the town lies the half-finished fortress built by the Jadhao family, the construction of which was stopped by this envoy. The fort, still an uncompleted structure, is of solid black stone cemented with lead, and has a look of immense strength. The family lost their possessions in 1851 owing to an act of rebellion by Arab troops under their command. Various buildings, tanks and palaces bear testimony to the ancient glories of the House of Jadhao. The temple of the god Nīlkantheswar to the south-west supposed to have been built by Hemādpanthī is the oldest structure in the town. It bears an inscription which, however, has become illegible, being some feet under water in the tank by the temple. There are two tanks to the west of the village, one of which has a lofty masonry embankment and supplies water for irrigation purposes to the fields below. Sindkhed was held by Sindhia for nearly 60 years and was restored to the Nizām in 1803. It is described by Wellesley in 1804 as being a nest of thieves. The decline of the village was hastened by marauders whose names Mohan Singh, Rudlām Shāh, Ghāzi Khān were long remembered with terror. Bājirao, the last of the Peshwās, while pursued by the English in 1818, encamped for some days near Sindkhed. The water-supply is good and the climate is healthy; the village is surrounded by good mango groves. It contains Marāthī, Hindustāni and girls' schools, a Local Board *sarai*, and a branch post office.

Sivani.—A small village in the Mehkar tāluk about 36 miles south-west of Mehkar, with a population of 258 and paying a land revenue of Rs. 721. On the top of a

hill close by is a reservoir of water with a canopy of stone supported by pillars. Near this is a temple dedicated to the goddess of Tuljāpur. Formerly military officers from Jālna used to sojourn here during the hot season. The village also contains a ruined mosque.

Sonala.—A village in the Jalgaon tāluk lying at the foot of the Sātpurās about 13 miles north-east of Jalgaon, with a population of 3832, an area of 5302 acres and paying a land revenue of Rs. 7481. It was once the headquarters of a pargana, and is still the residence of some Deshmukh and Deshpāndia families. The village is famous as the birthplace of a saint by name Sonāji Bowā. The latter, by origin a cowherd, is said to have healed the sick and performed other miracles and was worshipped during his lifetime. His tomb is still visited by many people in search of health, and a temple has lately been built to his memory. In his honour a fair is held annually in November, during which in the night time a carriage procession passes through the streets of the village and back to the temple. The carriage is of costly construction. A grandson of the saint still lives in the village, and acts as manager of the tomb and temple. The village has a Local Board vernacular school, a *sarai*, and a branch post office. A weekly market is held on Mondays.

Sonati.—A village in the Mehkar tāluk, lying 6 miles to the east of Mehkar, with a population of 738 persons and paying a land revenue of Rs. 2465. It contains an old Hemādpanthī temple of Mahādeo which has been recently repaired by the villagers. An annual fair is held here in December in honour of the Hindu deity Khandobā. It lasts for about a month, and is attended by about 12,000 persons. Temporary shops are opened for the sale of provisions and ordinary articles as cloth and utensils. During the fair a bazar cess

is levied, and about Rs. 200 are realized from it. A weekly market is held on Mondays.

Sungaon.—A large village in the Jalgaon tāluk about 3 miles north of Jalgaon, with a population of 3832 at the last census. Its area is 4507 acres and it pays a land revenue of Rs. 5304. The population is principally composed of Bāris, and the village is noted for its betel-leaves in which a very large trade is done, buyers coming from Nāgpur, Burhānpur, Khāmgaon, Akolā and other places. The plantains grown here also have some local reputation. To the south-east of the village stands a temple built in honour of Aoji Bowā, the special deity of the Bāris. The latter will not do anything without the special sanction of their deity whose wishes they ascertain according to the fall of *bel* (*Ægle Marmelos*) fruit placed upon the leaves of a *nirgundi* (*Vitex Negundo*) tree. It is said that the inhabitants abstain from using tiles for their houses and burning kerosine oil for their lamps in consequence of some fancied prohibition on the part of the deity. The village has a Local Board school and a branch post office. A weekly market is held on Saturdays.

Tarapur.—A deserted village in the Chikhlī tāluk, 8 miles north-east of Buldāna. Among the hills close to it is an old temple of Devī, which is much decayed and has partly fallen. It faces the north and is built of old bricks upon a stone foundation. It consists of a shrine and a *mandap* with three doorways, the western one of which is now closed up with stone and mud. The walls are plain. Attached to the front entrance is a verandah in which are placed some odd stone statues, among which are three of the seven mothers, *viz.*, Vaishnavi, Shaivi and Brāhmi; one of Ganesh, and one of a *jogi*. There are inscriptions each in three lines in five different places on this temple, but they are illegible. On

some of the stones are roughly inscribed pilgrims' names. An annual fair is held at Navrātra.

Undri.—A village situated on the Khāmgaon-Mehkar road on the banks of a small stream called Masse, at a distance of about 18 miles to the north-east of Chikhlī and 20 miles to the south-west of Khāmgaon, at an elevation of 1879 feet above the sea-level. It contains 454 houses and 2234 inhabitants. The area is 2344 acres, and it pays a land revenue of Rs. 1917. A Marāthī school with an average daily attendance of 39 boys, a branch post office, liquor and *gānja* shops form the public buildings. The *garhī*, which is used as the village *chāwdi*, is called the Atole's *garhī* after a rich banker who is said to have built it many years ago. It is now in ruins. During the Mughlai rule the village was the headquarters of a Naib, and a small irregular force was stationed here. The mass of the population are cultivators, but the village also contains a number of bankers and merchants.

Vishwaganga River.—A river which takes its rise at Buldāna itself and runs due north parallel to the Nalgangā. It flows past Jaipur, Badner and Chāndur, being crossed at the latter place by a railway bridge known as Biswa Bridge and, following the same northerly course, finally falls into the Pūrna. It is not a perennial stream. Its total length is 42½ miles, the whole of which lies within the District.

Wadhawa.—A village in the Mehkar tāluk 15 miles to the south of Mehkar. Its population in 1901 was 712, and it pays a land revenue of Rs. 2062. It contains an old mud fort once occupied by one Lakshmanrao Naik, a notorious freebooter and a terror to the country side in the Mughlai days. His family is now extinct, and the *garhī* is in the possession of the Deshpāndias.

Warwand.—A village in the Chikhlī tāluk lying 7 miles south-east of Buldāna. Its population is 1160,

its area 5038 acres, and it pays a land revenue of Rs. 2794. It contains a Marāthī school with an average attendance of 24 boys. There is also a forest rest-house, and good sport may be obtained in the neighbourhood. There is an old temple here dedicated to Eknāth, which is said to have been built 800 years ago. The temple is still in good condition. Two small Hemādpanthī temples are in ruins. Rough woollen blankets are manufactured here.

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